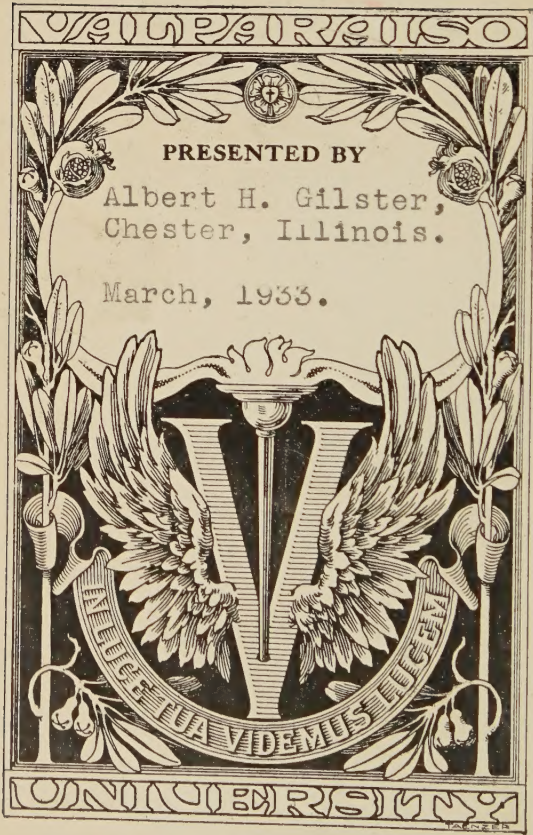




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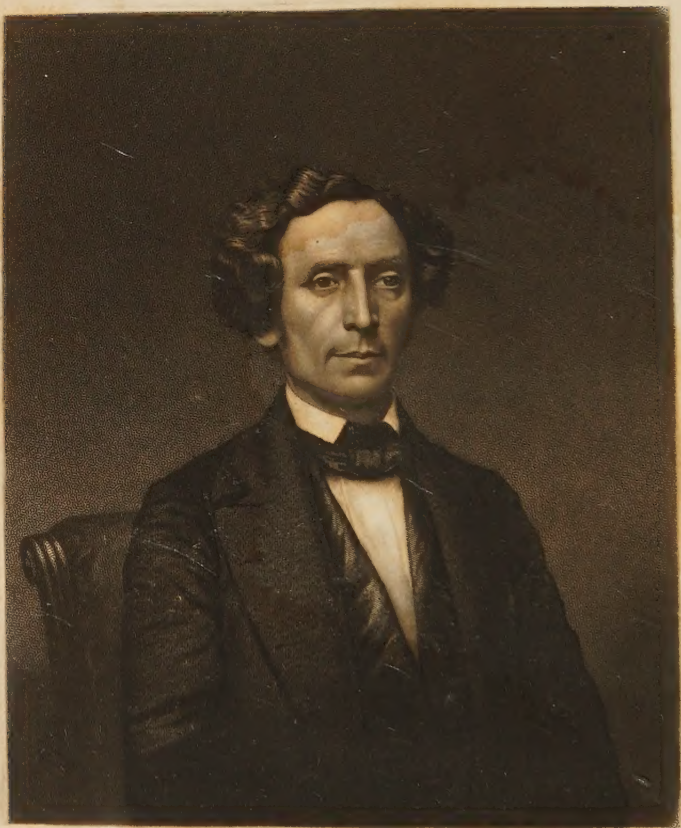




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*James L. Chapman*

*"One Lord, One Faith, One Baptism—  
Rule of Heaven and Glory of the Church."*

# BAPTISM,

WITH REFERENCE TO ITS

IMPORT, MODES, HISTORY, PROPER USE,

AND THE

DUTY OF PARENTS TO BAPTIZED CHILDREN.

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By JAMES L. CHAPMAN,

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"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you."—PAUL.

66615

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# CHAPMAN ON BAPTISM.

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## CHAPTER I.

### ERRORS OF EXCLUSIVE IMMERSIONISTS.

TO PRESENT the public with a volume, embracing a series of chapters on the mode of baptism, in which all the main points of controversy will be clearly set forth, carefully examined, and justly disposed of, is the design of the writer. This plan, when fully developed, will furnish the advocates of baptism by affusion, who may not have the time nor the opportunity to examine numerous volumes on the subject, with facts on which they can rely—facts that will stand the test of the nicest investigation—facts that will enable them to ruin the positions and arguments of exclusive Immersionists, and to vindicate and establish the claims of truth.

The “Baptist Library,” a work widely circulated, presents to the world this remarkable error: “German Testament; Matt. iii, 1: ‘In those days came *Johannes Der Tauffer*; John the Dipper.’” See page 2, New York edition, 1846. The question here is, does the

German Testament justify this translation? We, after having carefully examined the matter, and consulted with German scholars, emphatically say no. *Johannes der Tauffer* ought to be rendered, *John the Baptizer*, or *John the Baptist*. Chapin, *Primitive Church*, p. 89, edition 1845, says: “*Taufen*, to baptize; and *Eintunken*, *Eintauchen*, to dip, to immerse.” *Taufen* exactly corresponds with the word baptize, as used by those who practice baptism by affusion. Weber, in his German and English Dictionary, edition 1832, thus defines *Tauffer*: “Baptizer, Baptist.”

Slicer says: “A friend of mine, who understands and speaks the German, informs me that the English of *Johannes der Tauffer* is *John the Baptist*; and that the German for *Dipper* or *Immerser*, is not *Tauffer*, but *Tuncker*; hence the name of that sect of Christians called *Tunckers*,\* or vulgarly *Dunkards*, who baptize candidates by dipping them three times.” *Slicer on Baptism*, p. 103, New York edition, 1841. Weber defines *Tunken*: “To dip.” Verily, we might as well call him *John the Pourer*, *John the Washer*, *John the Overwhelmer*, as *John the Dipper*. He that will consult the Greek and German lexicons, free from early bias, will most heartily endorse all this, wondering how any intelligent man can think otherwise. “John the Dipper!” May we not safely say, judging from what is before us, that this is an erroneous translation?

\* The German Bible, approved by the Holy See, thus speaks respecting the point in controversy: “He that *tunket* [dippeth] his hand,” &c., Matt., xxvi, 23, ed., 1846. This shows how the German mind would present an act of dipping.



Booth, a far famed Baptist writer, speaks thus : “Does not Paul, when he says, ‘let a man examine himself, and so let him eat,’ enjoin a reception of the sacred supper? Does not the term *anthropos*, there used, often stand as a name of our species, without regard to sex? When the sexes are distinguished and opposed, the word for a man is not *anthropos*, but *aneer*.” See *Baptist Library*, p. 462. Here we have Booth’s best effort to produce an explicit warrant for admitting women to the Lord’s supper, but it is a magnificent failure ; for “man,” though a generic word, only includes woman in certain connections ; hence that, which partakes of implication, cannot be explicit. The explicit warrant, therefore, turns out to be an explicit implication. Does he demand at our hand an explicit warrant for admitting children to holy baptism? We reply, give us an explicit warrant for admitting women to the sacred supper. He responds: “Does not the term *anthropos* [man] often stand as a name of our species.” We frankly admit that the term often stands as a name of our species ; but at the same time declare that it is a very strange form of speech for an explicit warrant — a strange presentation of one that requires, when positive ordinances are involved — “a thus saith the Lord.” With great propriety we may therefore say that Booth errs in using the language of implication for the language of an explicit warrant. Nor does he stop at this, since he declares: “When the sexes are distinguished and opposed, the word for a man is not *anthropos*, but *aneer*.” From this we dissent, and appeal to proof. Genesis ii, 24 : “Therefore shall a man [*anthropos*] leave his father and

his mother, and shall cleave unto his wife." Genesis xxxiy, 14: "And they (the sons of Jacob) said unto them, We cannot do this thing, to give our sister to one [*anthropo*] that is uncircumcised." Genesis xxvi, 11: "And Abimelech charged all the people, saying, he that toucheth this man [*anthropon*] or his wife, shall surely be put to death." Deuteronomy xx, 7: "And what man [*anthropos*] is there that hath bethrothed a wife, and hath not taken her?" Deuteronomy xvii, 5: "Then shalt thou bring that man [*anthropon*] or that woman." Jeremiah xliv, 7: "Wherefore commit ye this great evil against your souls, to cut off from you man, [*anthropon*] and woman, child, and suckling." Matthew xix, 10: "His disciples say unto him, if the case of the man [*anthropou*] be so with his wife, it is not good to marry." Matthew xix, 3: "The Pharisees also came unto him, tempting him, and saying unto him, is it lawful for a man [*anthropo*] to put away his wife for every cause." Matthew xix, 5: "For this cause shall a man [*anthropos*] leave his father and mother and cleave to his wife." Revelation ix, 7, 8: "And their faces were as the faces of men [*anthropoon*]; and they had hair as the hair of women, *gunaikoon*."

From the proof here presented, all must see that there is one thing undeniably evident, that the sexes are distinguished and opposed by *anthropos*. This, of course, uproots the position of Booth, which is: "When the sexes are distinguished and opposed, the word for a man is not *anthropos*, but *aneer*."

But, what is the sum of the issue? That Booth, in trying to convert the sense of the generic term *man*

into an explicit warrant for female communion, errs, and also errs in stating that it is the peculiar province of *aneer* to designate man from woman.

Dr. S. Baker, in defending Booth, says: "There are few general rules that are not attended with some exceptions; and although Mr. Chapman has given us a few instances from the septuagint version of the Old, and the original of the New Testament, where the word *anthropos* is in some passages contrasted with *gunee* [woman]; yet the general rule may still be, that when the sexes are distinguished and opposed, the word for a man is not *anthropos*, but *aneer*." See his Review of our first edition, Ten. Bap., chapter 5, 1851. Does Booth call it a general rule? No. Does he not emphatically say: "When the sexes are distinguished and opposed, the word for a man is not *anthropos*, but *aneer*?" Well, does not Dr. Baker admit that we give exceptions? This is all we want to make evident—all we contend for, with the consequences.

We shall now hear how Paul and David speak on the points in question. 1 Cor., 11-28, Paul says: "Let a man (*anthropos*) examine himself, and so let him eat." *Man*, as used here, includes both sexes; because it has a generic application. Dr. Baker, relying on this, states in the chapter above specified: "The use of this word is an explicit warrant for admitting woman to the holy table." If this be an explicit warrant, it would not tax our memory to furnish one as striking for admitting children to holy baptism. It is neither more nor less than an explicit implication. On this we insist, feeling that we are above contradiction. David, in the first verse

of the first Psalm, says: "Blessed is the man (*aneer*) that walketh not in the counsel of the ungodly." Man, as used here, includes both sexes; because it has a generic application. Thus we see that *aneer* and *anthropos* are generically used by Inspiration; and that an explicit warrant cannot be founded either on the one or the other.

In disposing of the position of Booth, may we not appropriately exclaim — wise is the man (*aneer*) or wise is the man (*anthropos*) that does not improperly represent the office of words, nor take an explicit implication for an explicit warrant!

Baptists, whose names command respect in their own church, and out of it, venture to say that Isaiah lii, 15, ought to be translated thus: "So shall he *astonish* many nations." The inducing cause of this departure from the established version, which reads: "So shall he *sprinkle* many nations," must be obvious to every reflecting mind. The Eunuch, of whom so much is said by Immersionists, was reading the passage in which the quotation is found when Philip approached him and preached therefrom Christ — the object of the prophet's strain; and without Philip saying one word concerning baptism (the silence of the narrative by Luke deciding), the Eunuch introduced the question of his own baptism, saying: "See, here is water; what doth hinder me to be baptized?" This fact at once suggests the thought, that the Eunuch embraced the idea of baptism by sprinkling, while Philip conversed with him; for the declaration: "So shall he sprinkle many nations," was incorporated with his memory, directing his reflections,

influencing his judgment, and exciting his inquiries as to the nature of the work, and how it should be accomplished. Is it any wonder then that exclusive Immersionists should wish to have this reading of the text: "So shall he *astonish* many nations?"

We know that the Greek word *thaumasontai*, from which the word *sprinkle* seems to be derived, literally signifies to astonish; but what of this? Did not the translators, who gave to the world the word *sprinkle*, consult the Hebrew, and act according to its teaching? This is how we came to have the word *sprinkle* instead of *astonish*. Dr. Rice says: "But the fact is stated by the Rev. A. Barnes, after careful examination of all the places in which the Hebrew word translated *sprinkle* occurs in the Bible, that in every instance it means to *sprinkle*." See *Debate between Campbell and Rice*, p. 226. Mr. A. Campbell observes: "Lowth has it, 'So shall he sprinkle with his blood many nations.'" Ibid p. 221. Professor Stuart fully coincides with the King's translators. In addition to all this we observe, that a translation of the Scriptures by Baptists, commonly called "*The Bernard Bible*," has it: "So shall he sprinkle many nations." Here, with more than ordinary emphasis, we ask, would Baptist translators have given the word *sprinkle* instead of *astonish*, if they could have done otherwise? Let those, who would substitute *astonish* for *sprinkle*, go and ask their own translators why they did not do so.

It will be seen from the above facts that we have forty-seven translators; Lowth, Barnes, Rice, Stuart, and even the Baptist Bible, by way of overture, saying:

“So shall he sprinkle many nations.” See sixth Edition of this Bible, 1847.

We shall now give a quotation which will shed much light on the passage under consideration: “At an Eastern feast, a person stands near the entrance with a silver vessel, called an *aspersorium*, with holes after the manner of a common watering pot, which is full of rose-water, or other perfumed liquid, with which he sprinkles the guests as they approach. The object is to show that they are the King’s, or the great man’s guests—they are under his protection.” See *Comp. Comm. in Loco*. Ministers, who preach the gospel to the nations, acting under Christ’s authority, may be regarded as setting them apart, to become the objects of his care and his protection, by baptizing them by sprinkling. In this exposition, it is highly probable, we have the exact sense of the prophet’s declaration: “So shall he sprinkle many nations;” for that which servants do is attributed to the master. In proof of this we remark, that the planter says: “I raised five hundred bales of cotton last year,” and that the merchant says: “I sold a very large stock of goods last year,” when, in reality, the work, in both instances, was done by others.

Exclusive Immersionists will say, to ward off the force of the preceding considerations, that the Eunuch was not reading the text under consideration when Philip approached him. Grant this, but is it not found in the last verse of the chapter immediately preceding the one in which the Eunuch was reading? It is in the seventh verse above the verses referred to in the eighth chapter of Acts. May we not, on this account, confidently



say, that he had read it a little in advance of meeting Philip?

But, after all, in disposing of this matter, we deem it due to the reader, and to our own respect for truth, to observe, that the intent of the proclamation: "So shall he sprinkle many nations," is not precisely self-obvious, and that great care, because of this, ought to be exercised in its use, not only by exclusive Immersionists, but by their opposers.

The next error we shall notice is found in the fourth verse of the sixth chapter of Romans, *Baptist Bible*, edition mentioned: "Therefore we *were* buried with him by our immersion into his death." Here we have a very clear account of immersion, provided we could receive it as being in accordance with the mind of the Spirit. The immersion into Christ's death, however, is full of mystery to us. We can comprehend an immersion into water, but freely acknowledge that an immersion *into death* presents a thought far above our comprehension. But what is the testimony of our time-honored version respecting this matter? It is this: "Therefore we are buried with him by baptism into death." This unfolds the fact, that the Apostle spoke of a state or condition when he wrote, only referring to baptism by water, which had taken place some twenty-five years before he was moved to address the Christians at Rome. The word *δια* must be so understood. See chapter eighteen of this work. But let us now see how the established version stands supported on this subject. In a translation of the New Testament, commonly called "*The Cone and Wyckoff Testament*," we find "are buried." See New

York edition, 1850. And in a translation of the New Testament, made by "the American and Foreign Bible Society," we also have "are buried." See second edition, 1840. Here we have two translations, made by Baptists, giving "are buried," and one "were buried." Surely we may well ask, relying on what precedes, do not those who advocate the reading, *were buried*, advocate a bold error? Having forty-seven translators giving "are buried," two translations by Baptists "are buried," the reader must therefore perceive the force of our conclusion.

*The original text is in the  
original language, and the  
translation is in the  
original language.*

## CHAPTER II.

### ERRORS OF EXCLUSIVE IMMERSIONISTS CONTINUED.

Mr. A. CAMPBELL says: "Clinics, or unimmersed persons, were inhibited holy orders by the twelfth canon of the council of Neocesarea, and consequently, were ineligible to sacerdotal functions." *Debate with Dr. Rice, p. 260.*

The council here referred to sat 315, A. D., and gave to the world the following decision: "He that is baptized when he is sick, ought not to be made a priest, for his coming to the faith is not voluntary, but from necessity, unless his diligence and faith do prove commendable, or the scarcity of men fit for the office do require it." *Council of Neocesarea, can. 12.*

The language of Mr. Campbell is directly contradicted by the obvious sense of this decision; and our reason for so saying is, that baptism by this mode, or that mode, did not constitute the cause of the action of the council, but the fact of coming to the faith when sick, being urged by necessity, which occasioned doubt as to the genuineness of the piety professed at such a time, and suggested the necessity of the above discriminating decree.

We are surprised to see a man of Mr. Campbell's attainments laboring to impress the hearer or reader with the thought, that baptism by affusion was the main

point at issue before the council. He, for such a blunder, ought to be rewarded with *unmeasured* censure, or punished with *unmeasured* charity.

But, does he not, in his advocacy of exclusive immersion, furnish us with an exclusive error? Most assuredly!

In the "*Baptist Library*," p. 18, we read: "Among such a people lived Fidus, the first on record who proposed the baptism of infants." The plain meaning of this is, that Fidus was the first personage that mentioned infant baptism. Let us, however, see how Hinton, another Baptist writer, speaks of this matter: "The question which Fidus, a country bishop, submitted, was not whether infant baptism was proper, but whether, in any case, infants might be baptized before they were eight days old." *History of Baptism*, p. 262, Phil. ed., 1840. Can the reader conceive of any two statements more opposed to each other than these? And so we leave them, simply remarking, that the latter announces the truth in the case.

Lord King, speaking on this subject, states: "A certain bishop, called Fidus, had some scruples, not concerning the baptism of infants, but concerning the *time of their baptism*;" that is, as above expressed by Hinton. *Primitive Church*, p. 197.

A venerable Synod, 253, A. D., composed of sixty-six bishops and a president, acted on the inquiry, and unanimously decided thus: "As for the matter of infants, who, you said, were not to be baptized within the second or third day after their nativity, or, according to the law of circumcision, within the eighth day thereof,

it hath appeared to us in our council quite contrary ; no one maintaining your opinion, but we all judged, . . . that from baptism . . none ought to be prohibited by us, which, as it is to be observed and followed with respect to all, so especially with respect to infants, and those that are but just born." Ibid, pp. 200, 202. Hinton, p. 260, quotes Wall as giving the testimony of Origen thus : " Infants are baptized for the forgiveness of sins." We shall here merely add, before we present our conclusion, that Origen wrote A. D. 216, and that the inquiry of Fidus was acted on 253.

And now, without hesitancy, we state, judging from the facts and considerations before us, that he who wrote : " Among such a people lived Fidus, the first on record who proposed the baptism of infants," wrote a most remarkable error.

Dr. Gill, as quoted in Watson's Institutes, vol. 2, p. 631, New York edition, 1851, states : " There is no mention made of any rite or custom of admitting Jewish proselytes by baptism, in any writings or records before the time of John the Baptist, Christ and his apostles ; nor in any age after them, for the first three or four hundred years ; or, however, before the writing of the Talmuds."

In opposition to this we shall begin with the testimony of Epictetus, a heathen philosopher, which is found in these words : " Why do you pretend to be a Greek when you are a Jew, a Syrian, an Egyptian ? And when we see any one wavering, we are wont to say, this is not a Jew, but acts one. But when he assumes the sentiments of one who hath been *baptized and circum-*

cised, then he both really is, and is called a Jew. Thus we, falsifying our profession, are Jews in name, but in reality something else."

Epictetus is placed by Dr. Lardner, A. D.. 109, and by Le Clerc, A. D. 104. See *Watson's Institutes*, vol. 2, pp. 631, 632.

Proselyte baptism was so well known in Greece and Italy, that this philosopher availed himself of it in a striking comparison, and then censured those who assumed the profession of philosophy, and failed to develop it in their lives; still, Dr. Gill, the advocate of exclusive immersion, and the opposer of infant baptism, could not find any trace of the rite or custom, in any records, for the first three or four hundred years after the birth of Christ.

Having heard a heathen philosopher on the question under investigation, we shall now hear what Mr. B. W. Noel has to say respecting it — his work being warmly recommended to American Baptists. We shall quote from the New York edition, 1850.

On page 51 we read: "We do not assume," says Mr. Goodwin, "that Christian baptism was in all respects the same as Jewish baptism."— *Goodwin*, 203, 204.

On page 52 we read: "When they received a proselyte to their religion, they both circumcised and baptized him."— *Calmet*, "Baptism."

On pp. 52, 53, we read "Those that were thus initiated did put off all their former relations, not only their former worships and manners, but their relations of kindred, and came forth as if they had been new born



of a new mother, as the Talmud often expresses it.”  
*Hammond.*

On page 53 we read: For this is the doctrine of the Mishna: “As to a proselyte who becomes a proselyte on the evening of the Passover, the followers of Shammai say, ‘Let him be baptized, and let him eat the passover in the evening.’” — *Wilson*, 190.

So speaks Mr. Noel through his authors. He unhesitatingly surrenders the point to us.

Here we might come to a full pause, but, in hope of gratifying the reader, we shall increase our list of authority. Watson gives and endorses the following quotation: “I have always understood that Maimonides is perfectly correct when he says: ‘In all ages, when a heathen (or stranger by nation) was willing to enter into the covenant of Israel, and gather himself under the wings of the majesty of God, and take upon himself the yoke of the law — he must be first circumcised, and secondly *baptized*, and thirdly, bring a sacrifice; or if the party were a woman, then she must be first *baptized*, and secondly bring a sacrifice.’” He adds: “At this present time when (the temple being destroyed) there is no sacrificing, a stranger must be first circumcised, and secondly baptized.” — *Institutes*, vol. 2, p. 631.

*Watson*, *Ibid*, p. 632, observes: “This baptism of proselytes, as Lightfoot has fully showed, was a baptism of families, and comprehended their infant children; and the rite was a symbol of their being washed from the pollution of idolatry.”

Dr. Jahn says: “The other class of proselytes, called the righteous, were united with the great body of the

Jewish people, not only by circumcision, but by baptism also.”— *Biblical Archaeology*, p. 413, edition 1827.

Dr. Wall says: “The whole of the Jews, men, women, and children, were in Moses’s time baptized. After which the male children of proselytes that were entered with their parents, were (as well as their parents) admitted by circumcision, baptism, and sacrifice: the female children by baptism and sacrifice.”

*Wall*, vol. 1, p. 26. Dr. Lightfoot was so satisfied on this point that he said: “I do not believe the people that flocked to John’s baptism were so forgetful of the manner and custom of the nation, as not to bring their little children along with them to be baptized.”— *Hor. Heb. on Matthew iii.*

Rosenmuller says: “For since the Apostles well knew that the infant children of proselytes from among the Gentiles were not only circumcised, but were also baptized, as Wetsten fully proves.” Quoted in *Bishop Kenrick’s Treatise on Baptism*, p. 130.

Dr. Clarke says: “The Apostles knew well that the Jews not only circumcised the children of proselytes, but also baptized them. The children, and even infants, of proselytes, were baptized among the Jews.” See his note on Matt. xxviii, 19.

Dr. John P. Campbell says: “This practice (proselyte baptism) was known to the ancient Christians who had any opportunity of being acquainted with the Jews. *Greg. Nazianzen*, Orat. 39, shows the superiority of the Christian to the Jewish baptism.” See his work on Baptism, p. 31, Lexington edition, 1811.

On the same page he observes: “St. Basil, in his

oration of baptism, compares the baptism of Moses, John, and Christ."

Cyprian says: "The case of the Jews, who were to be baptized by the apostles, was different from the case of the Gentiles; for the Jews had already, and a long time ago, the baptism of the law and of Moses, and were now to be baptized in the name of Jesus Christ." *Epist. 73, ad Jubaianum.*

The Jewish writings must now be allowed to speak on the question at issue.

"The proselyte entered not into covenant but by circumcision, baptism, and the sprinkling of blood." *Gemara Babylon, ad tit Cherithoth, cap. 2.*

Rabbi Hezekiah, *Jerusalem Jevenoth*: "Behold one finds an infant cast out, and baptizes him in the name of a servant; but if he baptize him in the name of a freeman, do thou circumcise him in the name of a freeman."

The *Jerusalem Misna* says: "If a girl, born of heathen parents, be made a proselyte after she be three years and a day old, then she is not to have such and such privileges there mentioned." The *Babylon* edition says: "If she be made a proselyte before that age, she shall have the said privileges."

Dr. Wall says: "Rabbi Joseph indeed gives this sentence, that when they grow to years they may retract. Where the gloss writes thus: "This is to be understood of little children who are made proselytes together with their fathers." *Wall, vol. 1, p. 17.*

With regard to the antiquity and authority of the Jewish writings, George Smith, F. S. A., speaks thus

concerning the Mishna or Misna : “ The earliest name given for the authentication of the traditions which it contains, is that of Simon the Just. Nor does Maimonides, its great advocate, cite any higher authority for the early age which he assigns to it. The most probable conclusion, therefore is, that the collection of traditions was begun by private persons soon after the return of the people from captivity ; and, being greatly stimulated by the success of the Maccabees, this practice was continued until, soon after the nation had obtained independence, the principal part of the present contents of the Mishna was collected and taught.” *Hebrew People*, p. 603, New York ed., 1850.

This list of authority could be greatly increased, but the evidence adduced being quite sufficient to establish our position, we shall dismiss the whole with a few appropriate remarks.

The Jews think, that the baptism under consideration may be triumphantly traced back to the giving of the law at Mount Sinai. In proof of this they turn our attention to the following passages, which they regard as the foundation of the *rite* : “ One ordinance shall be both for you of the congregation, and also for the stranger.” Numbers xv, 15. “ Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes.” Exodus xix, 10. *Wall*, vol. 1, page 10.

Maimonides says : “ Baptism was in the desert before the giving of the law, according as it is said, thou shalt sanctify them.” *Quoted by Dr. John P. Campbell*, p. 32.

We may now well say, in view of all the proof before us, that Dr. Lightfoot but speaks the whole truth in this declaration: "The baptizing of infants was a thing as well known in the church of the Jews, as ever it has been in the Christian church." *Hor. Heb. on Matt.* iii, 6.

Dr. Gill, however, ventures to state, that proselyte baptism was even unknown to the first three or four hundred years after the birth of the Saviour. What an error!

We shall now pay our respects to Jones, a Baptist Historian, who, speaking of the Waldenses, says: "Louis XII, King of France, being informed by the enemies of the Waldenses, inhabiting a part of the province of Provence, that several heinous crimes were laid to their account, sent the Master of Requests, and a certain doctor of the Sorbonne, who was confessor to his majesty, to make inquiry into this matter. On their return, they reported they had visited all the parishes where they dwelt, had inspected their places of worship, but that they had found there no images, nor signs of the ornaments belonging to the mass, nor any of the ceremonies of the Romish church; much less could they discover any traces of those crimes with which they were charged. On the contrary, they kept the Sabbath day, observed the ordinance of baptism, according to the primitive church, instructing their children in the articles of the Christian faith, and the commandments of God." See his *Church History*, vol. 2, p. 68, first American ed.

In order that the reader may understand how Jones came to know any thing pertaining to this matter, and feel the force of the conclusion we shall come to after

hearing Perrin, the author on whom he relied when writing the above quotation, we shall here insert his reference, p. 68: "Vesembecius's Oration on the Waldenses, in Perrin, ch. 5." This is, to our mind, quite satisfactory; for he informs us that the oration, to which he refers for knowledge respecting the Waldenses, is given by Perrin, and that he uses it as so given. This we find placed beyond all contradiction by another reference on page 67: "Vesembecius's Oration on the Waldenses, quoted by Perrin, in his Hist. des Vaudois, ch. 5."

Let us now see Perrin's version of the matter, which reads: "King Lewis, having been informed by the enemies of the Waldenses, dwelling in Provence, of many grievous crimes, which were imposed [charged] upon them, sent to make inquisition in those places, the lord Adam Fumee, Maister of Requests, and a doctor of Sorbon, called Parne, who was his confessor. They visited all the parishes and temples, and found neither images, nor so much as the least show of any ornaments belonging to their masses and ceremonies of the church of Rome, much lesse any such crimes as were imposed [charged] upon them; but rather that they kept their Sabbaths duely, causing their children to be baptized according to the order of the primitive church, teaching them the articles of the Christian faith and the commandments of God."—*Perrin*, Book 1.

Jones, though professing to give the sum of the narration in Perrin, entirely omits the baptism of the children of the Waldenses, the very thing that Perrin places in a prominent light. This is, without contro-



versy, a very strange affair. Who can account for it? We shall undertake, in a mild way, the delicate task. The baptism of infants or children, of course, did not comport with Jones's view of things, and acting on this principle he left it unnoticed, giving that which suited his judgment concerning the primitive state of Christianity — hence the error and unfairness with which he is charged before the world. Dr. Miller and Dr. Rice, it is well known, give a similar exposition of the performance of Jones in this instance; and we may add, that every living Pedobaptist, who has carefully examined the matter, so thinks, and so speaks, respecting it.

In concluding this chapter we shall favor Dr. Howell with a passing notice. In his work on *Communion*, Phil. ed., 1841, p. 285, he says: "Among the Britons the true church existed, and the legitimate doctrines and ordinances were maintained from the time Christianity was planted in that Island, to the present moment." In the same page he informs us, relying on some authority named: "That the British Christians embraced the pure gospel in apostolic times, and until the year 596 remained undisturbed in its exercise." In p. 286, we read: "Except a few government officers and dependants, all Wales was Baptist." This is one of the ways by which he labors to prove a succession of Baptists through all ages, but it is not entitled to the merit of an ingenious invention.

His mistake, we presume, principally arises out of an untrue quotation by Fabian, in which the venerable Bede is represented as stating that Augustine required the Britons to "give Christendom to their children;"

from which it has been inferred that, previously, they did not "give Christendom to their children" — consequently were Baptists. Bede, however, only observed, that Augustine required the Britons to "perform the office of baptizing, according to the custom of the Romish church." *Dr. Pond's Treatise on Baptism*, appendix, note, j, p. 185.

The custom here alluded to, is thus furnished in an old Welsh Chronicle: "The Christianity which Augustine, (a monk of the sixth century) introduced, abounded in superfluous rites and unmeaning ceremonies: such, for instance, as crosses and images, the commingling of water and salt in baptism," &c. *Evans's Primitive Ages*, p. 194, ed. 1834.

Athanasius, in a letter which he wrote to the Emperor, Julian, A. D., 363, spoke thus of the faith of the Britons: "Be it known to thee, O Emperor, most beloved of God, that this faith, which our fathers established at the assembly of Nice, in the year 325, has been preached in every country, province, and kingdom, since Christ has ascended into heaven, and that it is received by the entire Catholic church throughout Spain, Britain, France, Italy, &c." *Theodor Hist. Eccles.*, L. 3, c. 3, p. 640.

This testimony, of itself, would prove that the Britons were Pedo-baptists, for it shows that they received the faith of an assembly of Pedo-baptists.

Now, as Pelagius was a native of Wales, will not his testimony for ever settle the point at issue? He wrote 419, A. D., and spoke as follows: "Men slander me as if I denied the sacrament of baptism to infants, or did

promise the kingdom of heaven to some persons without the redemption of Christ, which is a thing that I never heard, no, not even any wicked heretic say." *Wall*, vol. 1, p. 450.

Pelagius, at the very time Dr. Howell represents Wales as being under the influence of Baptist principles, stands up, not as a stranger, but as a native of the place, and declares: "Men slander me as if I denied the sacrament of baptism to infants," &c.

He that would, in the face of such evidence, undertake to prove that the people of Wales were Baptists, might be trusted with the work of a far-fetched presumption.

Alas for Dr. Howell, and the destruction of his nice plan of leading his brethren through Wales, back to the Apostles!

### CHAPTER III.

#### ERRORS OF EXCLUSIVE IMMERSIONISTS CONTINUED.

WE shall devote this chapter to the much disputed baptism of Novatian. In the "Baptist Library," p. 8, we read: "The first instance on ecclesiastical record, of pouring or sprinkling is that of Novatian, in the year 251." Mark the ~~date~~, 251.

The writer, we presume, means that we cannot find a case of baptism by affusion previous to the days of Novatian, either in language or fact.

Clement of Alexandria, A. D., 190, says that a backslider stood before the Apostle John, "As if baptized a second time with his own tears." *Quis dives salvetur*, n, 40, p. 959 — also Euseb. book 3, c, 23, p. 107, New York edition, 1842. The tears, judging from the obvious sense of the quotation, ran down his face like the water when the sacrament of baptism was administered. This gives the full import of the expression, "As if baptized a second time with his own tears." We may here justly ask, could the second baptism have been like the first, or the first like the second, unless affusion was originally the mode?\*

\* "Baptized a second time with his own tears." In reference to the exact mode of baptism in the time of the Apostles, and for some time afterward, men are divided by conflicting views. These views embrace the following ideas: first, that the bodies of the candidates

Justin Martyr, A. D. 140, says: "This washing [*loutron*] is called illumination, since the minds of those who are thus instructed are enlightened. 'And he who is so enlightened is washed [*louo*] (that is, baptized,) also in the name of Jesus Christ, who was crucified under Pontius Pilate, and in the name of the Holy Ghost, who, by the prophets, foretold all things concerning Jesus. The demons, also, who heard that this washing [*loutron*] (that is, of baptism,) was predicted by the prophet, caused, that those who entered into their holy places, and were about to approach them, to offer libations and the fat of victims, should sprinkle [*rantizo*] themselves." *Apol.* 1, Paris edition.

Chapin observes: "Two things are asserted by Justin, in this place: (1,) that the baptism of demons

were washed with water, that they were then baptized by affusion; second, that they were baptized by affusion, without any connection with a preparatory ceremony; third, that they were baptized by immersion as now practiced. Here we observe, whatever may have been the exact mode, that the direct testimony of the history of the church establishes this fact, that immersion, as now practiced, was then unknown.

The reader, however, will please turn to chapter twenty of this work, where he will find these points fully presented, and satisfactorily examined.

Here we beg leave to state, in order to keep assumptions and errors out of the path of truth, that the custom of baptizing in the primitive state of the Christian Church must not be regulated by our notions now, because the same word which was used then is used now. In proof of this we shall here insert a few examples. *Severus Patriarch*, describes a mode of baptism thus: "The priest lets the person to be baptized down into the baptistery, looking to the east, and puts his right hand on his head, and with his left hand raises up the water thrice from the water in front, behind, and at either of his sides, and says these words: 'N. is baptized in the name of the

was by sprinkling, and, (2,) that this was in imitation of Christian baptism." *Primitive Church*, p. 61.

Taylor thus expresses himself: "If the heathen sprinklings imitated the true baptism, then the true baptism included sprinkling; for if there was not sprinkling, there could not be any imitation." *Apostolic Baptism*, p. 143, New York ed. 1844.

*Dr. Pond*, p. 45, Boston ed. 1833, says: "Walker tells us of a Jew who, while travelling with Christians in the time of Marcus Aurelius Antoninus, about sixty or seventy years after the Apostles, was converted, fell sick, and desired baptism. Not having water, 'they sprinkled him thrice with sand, in the name of the Father, the Son, and the Holy Ghost. He recovered, and his case was reported to the bishop, who decided

Father, Amen, and of the Son, Amen, and of the Holy Ghost, Amen. For life eternal." *In rituum baptismi rubrica*; cit. a *Beveridge in can. L.* 4post.

Tertullian, speaking of one unfit to receive baptism, asks: "For who will vouchsafe to you, so faithless a penitent, a single sprinkle of any water." *De Poenitentia*, c. 6, p. 144, edit. Lutetiae.

*Dr. Baker*, in his *Review*, chap. 9, quoting *Wall*, says: "The ancients do themselves own that there is no command in the Scriptures for this — 'the plunging the head of the person three times into the water.'"

Very ancient pictures represent the minister as standing with a vessel in his hand at the side of the font, in which the candidate appears on his knees, receiving baptism by affusion. See *Robinson's History of Baptism*.

Now, if the Apostles baptized according to the teaching of the pictures just referred to, or baptized according to the mode laid down by Severus, or baptized by affusion as the churches now do — then we can understand the expression — "as if baptized a second time with his own tears;" but with the abstract idea of immersion before us, it is not only incongruous, but absolutely unintelligible.



that the man was baptized (*si modo aqua denuo perfunderetur,*) if he only had water poured on him,'” &c. Of this transaction the reader may find fuller information by consulting Nicephorus, who wrote an ecclesiastical history in eighteen books, extending from the birth of our Saviour to A. D. 610. Here we may significantly inquire, from whence came the idea of sprinkling with sand? Surely the parties concerned must have seen baptism by sprinkling administered, or they would not have so acted. We cannot rationally account for their conduct on any other principle. And as to the decision of the bishop, it speaks for itself—needs no comment.

Irenæus. A. D. 180, speaking of heretical Christians, says: “Some of them say, that it is needless to bring the person to the water at all; but making a mixture of oil and water, they pour it on his head.” *Advers. Hæres.* lib. i, chap. 23.

Dr. S. Baker, in his *Review*, Tenn. Baptist, chapter 7, 1851, labors to rob this testimony of its power and application, by representing the individuals referred to as “idolators;” but after much trouble and equivocation, he feels compelled to make the following admission: “Irenæus, testifies in regard to this sect [the Valentinians,] that they baptized by affusion,” &c. Dr. Pond, in defending the quotations from his work in our first edition, justly observes: “The sect referred to were the Valentinians, who were not, as Mr. Baker says, ‘idolators,’ but professing Christians, of the Gnostic class.” *Nashville and Louisville Christian Advocate*, Nov. 13, 1851.

Eusebius, A. D. 325, speaking of Basilides, a prisoner, in prison, for the hope of the gospel, says: "The brethren gave him the *seal* [baptism] in the Lord; and he, bearing a distinguished testimony to the Lord, was beheaded." Euseb., Book 6., c. 5., p. 224. "This took place in the year 211," says Bishop Kenrick, who very properly states, that it was "conferred in circumstances which clearly show that immersion was not used." *Treatise on Baptism*, p. 166, Phil. ed., 1843. So also speaks Wall, vol. 2, p. 390.

In the Martyrology of Ado we find the following arresting and interesting account, that Bishop Callistus, who died in 222, after enjoining fasting on a candidate for baptism, and catechising him, water having been brought, administered to him the rite. *Allata aqua Baptizavit. ad. iii. idus Maji.*

"In the acts of St. Lawrence, who suffered martyrdom in the year 250," says Bishop Kenrick, "it is related that Romanus, one of the soldiers, being suddenly converted, brought a pitcher of water to the martyr, asking him to baptize him. This baptism," he adds, "is presented in an ancient picture preserved at Rome, wherein St. Lawrence appears pouring water on the head of Romanus." *Treatise on Baptism*, p. 166. The reader may, respecting additional confirmation of this, consult Wall, vol. 2, pp. 389, 390 — also Walafridus Strabo, *De Rebus Ecc.* cap. 26.

Thus we prove, by no less than the irresistible evidence of seven examples, that baptism by affusion was known to the practice of the Church before Novatian's baptism became a thing of record — hence we may justly

conclude, that he who wrote: "The first instance on ecclesiastical record, of pouring or sprinkling is that of Novatian, in the year 251," most assuredly wrote a prominent error.

Another incorrect statement respecting Novatian's baptism is thus made by Immersionists: "Its validity was doubted, because it was by affusion." The language of Mr. A. Campbell is: "Novatian, from this copious affusion, however, recovered; but when candidate for the See of Rome, he lost it, as some say, because of the invalidity of his baptism. Certain it is, it did not satisfy the church, and was a cause of his reprobation." *Debate with Dr. Rice*, p. 248. Dr. S. Baker adopts in his *Review, Ten. Bap.*, chap. 7, 1851, the sentiment contained in a note in Neander's *Church History*, p. 142: "A Bishop of Rome, apparently Fabian, afterwards ordained him [Novatian] presbyter, although the rest of the clergy would not allow the ordination of a person baptized by sprinkling to be valid." All this we deny, so far as the mode by which he was baptized may have been concerned, and appeal to evidence.

In Lord King's *Primitive Church*, p. 229, New York edition, 1841, we read: "So that though a person was baptized, yet they accounted his Christianity incomplete and imperfect till he was also confirmed; for which reason Cornelius objects against Novatian, that he 'could scarcely acknowledge him a complete Christian, because being baptized in his bed, he had not received confirmation, or the additional rituals to baptism, nor did he ever after receive them.'" Baptists tell us that he was objected to on account of his baptism by affusion,

but Lord King, to whom they generally appeal, directly states the reverse. Let us once more hear him state the point at issue: "For which reason Cornelius objects;" that is, because he [Novatian] was not confirmed, according to the custom of the church, after baptism. This is the true version of the case, and he that does not know it, is more to be pitied than censured.

Bishop Kenrick, in his *Treatise on Baptism*, pp. 164, 165, says: "Cornelius opposed his [Novatian's] pretensions, upbraided him with his having delayed to receive baptism until terrified by the approach of death, and with his neglect to receive confirmation on his recovery: but he did not deny the validity of the baptism, as he most certainly would have done, were there any grounds for calling it in question, since this would utterly destroy all the pretensions of the schismatical usurper. It is fair to conclude thence, that its validity was indisputable."

Thus we prove that the validity of the mode of Novatian's baptism was not the point in question. Let us, however, direct attention to another form of proof.

Cyprian reprobated the baptism of Heretics, irrespective of mode; and, as a natural consequence, became an Anabaptist. What we mean by this is, he advocated the necessity of rebaptizing those that had been baptized by heretics, whether children or adults. Acting on this principle, he sent messengers to Stephen, who was then Bishop of the city of Rome, to make known the determination, and to consult with him respecting the propriety of the act. Cyprian was not alone in the determination. This circumstance; it will be seen, presented a fine opportunity to call up the establish-

usage of the Church, and Stephen, availing himself of it, said : " Let no change be made contrary to what has been handed down." *Jerome, Dial. adv. Lucifer.*

*Vincent*, of Lerins, one of the first writers of the fifth century, spoke of the idea of rebaptizing as a novelty, saying : " When, therefore, all cried out from all quarters against the novelty, and all priests, in every place, struggled against it, each according to his zeal, Stephen resisted " its continuance, in conjunction with its opposers, and used all his influence to bring it to an end.—*Commonit.* chap. 8.

*Jerome*, after surveying the whole ground of controversy, came to the following conclusion : " His (Cyprian's) effort (to change the ancient custom) proved vain ; and finally those very bishops, who with him had determined that heretics should be rebaptized, turning back to the ancient custom, issued a new decree." *Dial. adv. Lucifer.*

Our readers, we suppose, are somewhat anxious to know what can be made out of all this. Well, let us see. Novatian's baptism is placed in the Baptist Library, 251, A. D., and we know that Cyprian, the advocate of rebaptism, in the case of heretics, flourished or wrote, A. D., 248. See Chronological Table, *Faith of Catholics*, vol. 3, p. 451, London edition, 1846.

The preceding considerations make two points undeniably evident — first, that there was a sect of Christians that baptized by affusion, prior to the time of Novatian ; second, that it was contrary to the established " usage " of the Church to rebaptize even a heretic — a perfect " novelty : " hence the impossibility of Novatian's bap-

tism, which he received at the hand of the Church, being in any sense, or form, questioned or doubted, as to its validity, on account of mode.

We shall here repeat, the bearings of Novatian's baptism being of the highest interest to the Church, what we have proved, and brought within the comprehension of all.

1. Have we not proved that baptism by affusion was known to the world before Novatian was thus baptized?

2. Have we not proved that Cornelius did not object to Novatian because of the mode of his baptism?

3. And have we not proved that Novatian could not have been rebaptized at Rome, even if he had been so inclined—the very thought being foreign from the established custom of the Church there?

How then, we ask exclusive Immersionists, could Cornelius have regarded the baptism of Novatian as being invalid, when the age was without a precedent to condemn it, and power to alter it? The thought bears on its face a peculiar absurdity.

REFLECTIONS.—Some have cavilled, without the slightest foundation, over the language of Cornelius: “Who [Novatian] aided by the exorcists, when attacked with an obstinate disease, and being supposed at the point of death, was baptized by aspersion in the bed on which he lay; if, indeed, it be proper to say that one like him did receive baptism.” *Euseb.* c. 43, p. 266. Bishop Kenrick, *Treatise on Baptism*, p. 165, very justly remarks: “But it [the language of Cornelius,] evidently means, that he had not willingly sought it,



[baptism] until terrified by death." In a word, we are lastingly convinced, that the motive or sincerity of Novatian was that which was called into question by Cornelius, and not the form of his baptism. The decision of the council of Neocesarea, to which we refer the reader, sheds all necessary light on the words of Cornelius, though it was afterwards introduced. The quotation from Cornelius: "It was not lawful that one baptized in his sick bed by aspersion, as he was, should be promoted to any order of the clergy," amounts to this, that it was contrary to the general custom of the Church to promote a person baptized in a time of sickness to "any order of the clergy." Cornelius would have expressed the doubt noticed, even if Novatian had been baptized in the room in which he lay by immersion. But while we use the word *immersion*, we wish the fact to be distinctly remembered, that immersion, as now practiced, was then unknown. This we shall place beyond the work of unbelief in our *History of Baptism*.

The following forms of speech will establish the truthfulness of our remarks on the language of Cornelius: "If such a man could be said to have repented. If such a person could be said to have religion. He was opposed by the whole Association, because he joined the Church in a time of alarm. He was opposed by the whole Conference, and a great number of the laity, because he was baptized and united with us in an hour of fear." Transfer the thought contained in these forms of speech to the forms of speech used by Cornelius, and harmony will prevail; but refuse to do this, retaining the

idea that his baptism was invalid, because it was by affusion, and confusion and contradiction will be the result.

Lord King, p. 219, most unquestionably places this matter in its true light: "And Cyprian, in a set discourse on this subject, declares that he thought this baptism [Novatian's] to be as perfect and valid as that done more solemnly by immersion;" that is, by dipping the head thrice in the water, or by placing the candidate in water, and applying it three times to the head.

Here we conclude our remarks on some of the many Scriptural and Historical errors of Exclusive Immersionists.

## CHAPTER IV.

### WORDS EXPRESSIVE OF PLUNGING, DIPPING, SINKING, DROWNING.

THE mode of baptism, without doubt, has become a subject of great interest, exciting thousands, arresting the attention of the learned, and perplexing many humble and sincere Christians; hence the necessity of every well-directed effort, come from what quarter it may, to shed light thereon, and to aid the mind in its labors to understand the will of God in this particular.

Horsey, in reference to the words which definitely express an act of plunging, dipping, sinking, or drowning, observes: "The Greek language would have furnished him (the Saviour) with terms indisputably precise and exact. Of this kind have been reckoned, and I think properly, *katabuthizo*, *katapontizo*, *kata-duno* or *kataduo*, not to say *duplo*, and *buthizo*." *Bap. lib.* p. 365.

Henry Stephens thus defines *buthizo*: "To cast into a gulf, (the deep, or the sea,) to plunge down." He also says: "*Katabuthizo* signifies the same, and is more commonly used."

Pasor defines the term thus: "To plunge down, to cast into the deep; 1 Tim. vi, 9; 2 Maccab. xii, 4; Luke v, 7."

Hedericus gives to the word this meaning: "To plunge; from *buthos*, a whirlpool, a bottomless pit, or the

deep." Speaking of *katabuthizo*, he says: "To cast into a gulf, or the deep, to plunge down."

He defines *dupto* thus: "To go under, or into, water; to plunge."

Schrevelius gives to *dupto* this signification: "To go under, or into, water; from which the English terms dip and dive, seem to have been derived."

Henry Stephens attaches this import to *kataduno*, or *kataduo*: "To enter into a gulf, or the deep."

Hedericus defines the term thus: "To go into a more interior place, to enter into a gulf, or the deep; to plunge down, to plunge under."

Henry Stephens defines *pontizo* as follows: "To plunge into the sea; *katapontizo* is most frequently used, and signifies to plunge down into the sea, to plunge under."

Hedericus speaks of it thus: "To plunge down into the sea, to plunge under. Matt. xviii, 6. *Katapontistes*, is one that plunges others into the sea."

Moses says: "Pharaoh's chariots and his host hath he cast into the sea; his chosen captains also are drowned (*katepothesan*) in the Red Sea. The depths have covered them; they sank into the bottom (*katedusan eis buthon*) as a stone." Ex. xv, 4, 5.

Second Samuel xx, 19: "Why wilt thou swallow up (*katapontizeis*) the inheritance of the Lord?"

Matt. xiv, 30: "But when he saw the wind boisterous, he was afraid, and beginning to sink, (*katapontizesthai*) he cried, saying, Lord, save me."

Matt. xviii, 6: "But whoso shall offend one of these little ones which believe in me, it were better for

him that a millstone were hanged about his neck, and that he were drowned (*katapontisthe*) in the depth of the sea."

Luke v, 7: "And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink, *buthizesthai*."

1 Tim. vi, 9: "But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown (*buthizousi*) men in destruction and perdition."

This is how Paul expresses the idea of drowning. Let us now see how an act of drowning is spoken of by a classic writer. Themistius, orat. 4, p. 133, says: "The pilot cannot tell but he may save one in the voyage that had better be drowned, (*baptisai*.)"

The preceding examples will give the reader a just idea of the words Inspiration uses, when an act of plunging, dipping, sinking, or drowning, is involved; and the following quotations will show how the Church, in the days of trine immersion, spoke of an act of dipping — that *kataduo* was employed to express it, and *baptizo* to give it a name.

Basil says: "By three immersions, (*en trisi kata-dusesi*) and by the like number of invocations, the great mystery of baptism is completed." *De Spiritu*, c. 15.

Chrysostom says: "To be baptized and to submerge, (*kataduesthai*,) then to emerge, is a symbol of descent to the grave and of ascent from it." *Homil.* 40 in 1 Cor. i.

The Apostolical Constitutions, probably written in the

fourth century, say: "Immersion (*katadusis*) denotes dying with him (Christ); emersion (*anadusis*), a resurrection with Christ." Lib. iii, c. 17.

Cyril, of Jerusalem, says: "Plunge them (*kataduete*) down thrice into the water, and raise them up again."

Chrysostom says: "We, as in a sepulchre, immersing (*kataduonton*) our heads in water, the old man is buried, and sinking down the whole is concealed at once; then as we emerge, the new man again rises." Cap. iii. *Johannis*.

Photius says: "The three immersions (*kataduseis*) and emersions of baptism," &c. *Com. Rom.* 6.

Theophylact says: "As the rite of baptism shows forth by immersion, (*kataduseos*) so by emersion it shows forth resurrection."

Again he says: "He gave to his disciples one rite or ordinance of baptism, by three immersions (*en trisi katadusesi*) of the body, saying, go ye therefore, and teach all nations," &c. Matt. xxviii, 19.

Thus we see that the Church, in early times, used *kataduo* to express the act of dipping, and *baptizo* to give it a name. The matter may be represented in this way, the practice of trine immersion was set forth by *kataduo*, and the ceremony, when completed, was expressed by *baptizo*. The latter word cannot properly be used otherwise than to give a name to an act. This we shall demonstrate in due time. Mr. A. Campbell, however, confidently asserts: "Wherever there is *bap*, there is *dip*, in fact or in figure." *Debate with Dr. Rice*, p. 220 We have a number of instances before



us, in which we have the *bap*, but the *dip* is excluded, being expressed by another word.

Dr. Carson says: "It — *baptizo* — not only signifies to dip or immerse, but it never has any other meaning." Page 19.

The reader will please compare this with the preceding quotations. Error is the only distinguishing quality which it presents.

*Kataduo*, and not *baptizo*, was the word used by the Church to express dipping or immersing. He, that does not know this, is unfit to be a teacher of the people.

To assert that the fathers used *baptizo* as a word of mode, is to assert that which is untrue, and opposed by the history of the word.

The preceding considerations will enable the reader to feel the force of the language of Featley, speaking of the Baptists: "They have hitherto been known in general by no other names than of *Anabaptists*, or *Catabaptists*, and never a barrel better herring." Remarkable *Histories of the Anabaptists*, by Daniel Featley, D. D., p. 124.

Dr. Carson, p. 51, says: "*Katabapto* signifies, literally, to dip down, that is, to dip deeply, or thoroughly."

Exclusive Immersionists, without doubt, have, in their haste, overlooked their proper name — "*Catabaptists*."

## CHAPTER V.

CLASSICAL examples—Scriptural examples—and the definitions of Lexicographers, prove that *bapto*—the root of *baptizo*—is a word of denomination, possessing powers unknown to a word of mode.

*Bapto*, be it remembered, is not employed in one solitary instance to express the ordinance of *baptism*; yet, from the fact, that it is the root of *baptizo*—the word which does, we need its use in every thorough investigation of the mode, in order to show that the child, *baptizo*, inherits the prerogative of the parent. For this purpose, and this alone, we present it, designating its import the first link in our chain of evidence. In this connection we shall mention a fact which ought to be universally known—that a word of denomination can be alike applied to all acts under its province. To illustrate, do we not equally apply murder, a word of denomination, to all the modes by which man destroys the life of his fellow? *Bapto*, if we consult the Classics and the Scriptures, is alike applied to the following acts—painting the face, staining around the eyes, dropping the dyeing substance on the thing to be dyed, wetting the body with the dew of heaven, moistening or wetting the finger, dipping any thing into oil, honey, water, and so on.

Having said enough, we presume, to prepare the reader to understand the bearing of this chapter, we shall suspend this train of reflections for future consideration, in order that we may at once proceed to show that *bapto*, the root of *baptizo*, is a word of denomination, possessing powers unknown to a word of mode.

In Anthon's Classical Dictionary, New York edition, 1850, we read: "Baptæ, 1, the priests of Cotytto, the goddess of lewdness. The name is derived from *bapto*, to tinge, or dye, from their painting their cheeks and staining the parts around the eye, like women." Did they paint their cheeks? *Bapto* was used to give the act a name. Did they stain the parts around the eye? *Bapto*, in the sense just stated, embraced the act. Alas, for poor dip in this case! These priests were Baptists, because they baptized their cheeks with paint, and the parts around the eye with a staining substance. This is as literal an account as that which tells us that Jonah was plunged into the sea. Away then with the very idea of metaphorical or technical applications here! They were Baptists without being dipped.

Hippocrates uses *bapto* in the sense of dropping or sprinkling, saying: "When it [the dyeing substance] drops upon the garments, they are dyed;" that is, they are baptized. Dr. Carson, a most devoted lover of immersion, justly says in reference to this: "This surely is not dyeing by dipping;" that is, this is not baptizing by dipping. *Carson and Cox on Baptism*, p. 60, New York edition, 1832.

Dr. Carson furnishes us with this quotation: "Near-chus relates that the Indians (*baptontai*) dye their

beards ;" that is, they baptize their beards. Of this he speaks as follows : " It will not be contended that they dyed their beards by immersion ;" that is, that *they* baptized their beards by immersion.—Ibid, p. 61.

Ælian, speaking of an old coxcomb, who wanted to make himself appear younger than he was, says : " He endeavored to conceal the hoariness of his hair by *dyeing* (*baphe*) it ;" that is, by baptizing it." In reference to this Dr. Carson observes : " Hair on the head is not dyed by dipping ;" that is, not baptized by dipping.—Ibid, p, 61. He was afterwards styled : " The old man with the *dyed* (*baptized*) hair."—*Lib.* 7, c. 20.

Æschylus, in the *Choephoræ*, p. 85, uses the word in the same way : " *This* garment, *dyed* (*ebaphen*) by the sword of Ægisthus, is a witness to me ;" that is, baptized by the blood that fell from the sword. " The garment," says Carson, " must have been *dyed* (*baptized*) by the blood running down over it."—*Carson and Cox on Baptism*, p. 61.

Aristotle, speaking of a dyeing substance, says : " If it is pressed, it *dyes* (*baptei*) and colors the hand ;" that is, it baptizes the hand. " Surely," says Carson, " there is no reference to dipping here ; the hand is dyed (*baptized*) by pressing the thing that dyes."—Ibid, p. 66.

In the battle of the Frogs and Mice we have this account : " He fell, and breathed no more, and the lake was *tinged* (*ebapteto*) with blood ;" that is, baptized with blood. " The lake is said," says Carson, " to be dyed, not to be dipped ;" that is, baptized, the mode, affusion. " What a monstrous paradox in rhetoric, is

the figuring of the dipping of a lake in the blood of a mouse!"—Ibid, p. 67.

We admit that an act of dipping is evidently expressed by *bapto*, and consequently we need not give examples of that which is not disputed.

We shall here, however, direct attention to the reflections of Dr. Carson on the word at issue. "*Bapto*," says he, "signifies to dye by sprinkling, as properly as by dipping, though originally it was confined to the latter." Speaking in reference to the preceding examples, he states: "From such examples it could not be known even that *bapto* has the meaning of dip." In the same connection he remarks: "Nor are such applications of the word to be accounted for by metaphor, as Dr. Gale asserts. They are as literal as the primary meaning. The examples of this kind which Dr. Gale produces, cannot be accounted for by his philosophy." In proof of this he gives the following example: "Magnes, an old comic poet of Athens, used the Lydian music, shaved his face, and smeared (*baptomenos*) it over with tawny washes;" that is, baptized it with the wash. Carson adds: "By any thing implied or referred to in this example, it could not be known that *bapto* ever signifies to dip."—Ibid, pp. 63, 64.

Dr. Carson, it will be perceived, freely admits two modes under the reign of *bapto* — the first by dipping, and the second by sprinkling.

The reason of all this is self-obvious, *bapto* is a word of denomination; therefore we can say, baptized by sprinkling, baptized by pouring, baptized by dipping. Now, take immerse, which is a word of mode, and the

account will run thus—immersed by sprinkling, immersed by pouring, immersed by dipping. Just as the term candlestick, which is of the denominative class, embraces one of wood, one of tin, or one of gold, in like manner *baptism* embraces an act of sprinkling, an act of pouring, or an act of dipping; but a term of mode can only be made the sign of one literal act, or one literal idea.

Thus we prove by classical examples that *bapto* is a word of denomination, possessing powers unknown to a word of mode.

The Scriptural use of *bapto* now claims our attention. Lev. 14, 6: “As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall [*bapsei*] dip them;” that is, in the blood of the slain bird. An exclusive Immersionist may increase the thought a little by stating there was water mixed with the blood of the slain bird. How much? Dr. Clarke says, according to the declaration of the Rabbins, that there was only an egg shell and half full of water used with the blood of the slain bird; and of course, the living bird, the cedar wood, the scarlet, and the hyssop, could not have been immersed in so small a quantity of blood and water. *Bapsei eis* are used in this instance. The meaning is, that the things mentioned were moistened by being partially dipped in the blood and water, that the priest might accomplish the main object of his mission, which was to perform an *act* of sprinkling. This act of moistening by dipping is called a baptism, because the term embraces it on the principle advocated in connection with the classical examples.



Lev. 14, 16: "And the priest shall [*bapsei*] *dip* his right finger in the oil that is in his left hand." In what sense did the priest baptize his finger? This is the point. He only moistened it; for he could not have immersed it in the small quantity of oil contained in the hollow of his left hand. If the same quantity of oil had come on his finger out of a vessel, the act would have been called a baptism. Did not a little blood baptize the lake? Did not the substance pressed baptize the hand? And did not the dropping liquid baptize the garments? In addition to this we observe, that *bapsei apo* are employed to express the act. *Bapsei apo*; that is, *baptize from*, equal to, the baptism came from the oil in the hollow of the hand. If *bapsei eis* were used, the Immersionist could make a momentary plea; but as the case stands, there is not a resting place for the thought of a total immersion, or any sort of an immersion as now advocated.

Daniel 4, 33: "And his body was [*ebaphe*] *wet* with the dew of Heaven?" The plain man would understand this in the following way, that the King was nightly subjected to small particles of water falling on him, and thereby was baptized, immersion being out of the question. The Original makes this a strong case, from the fact, that *ebaphe apo* are used — words which tell this simple tale, that his baptism came from the dews of Heaven. But whether we say baptized with the dews of Heaven, or baptized from the dews of Heaven, immersion is alike excluded. If a cloud covered him as a garment, still he was not immersed; for a cloud descends, a thing incompatible with immersion, which requires an act of dipping into. The King was literally

baptized by affusion. This is one of the undeniable facts. It demands unwavering faith.

Learned twaddle and refined absurdities may be paraded against this exposition, but it will stand as unmoved as any truth sanctioned by the Bible, receiving favor at the hands of the unbiased, ever commending itself to the common understanding of all.

Rev. xix, 13: "And he was clothed with a garment sprinkled with blood." See *Old Syriac Version*. The Vulgate, translated by Jerome, reads: "And he was clothed with a garment sprinkled with blood." The Ethiopic reads—"sprinkled."

Origen, a learned Greek father, cites the above passage, and presents βεβαμμενον, a participle from βαπτω, in the garb of ερραντισμενον, a participle from ραντιζω, which signifies to sprinkle. See *Carson and Cox on Baptism*, p. 37.

Rev. xix, 13: "And he was clothed with a garment besprengt with blood." *German Bible*, approved by the Holy See, edition 1846.

Do not the Scriptural examples before us evidently show that *bapto* is a word of denomination, possessing powers unknown to a word of mode? Most assuredly.

We are now ready to bring forward the definitions of Lexicographers. *Scapula* defines *bapto* thus: To immerse, to plunge, to stain, dye, color, wash. *Coulon* gives to it this signification: To immerse, to dye, to cleanse. *Schrevelius* gives this as its import: To dip, to dye, to wash, to draw water. *Ursinus* expounds it thus: To dip, to dye, to wash, to sprinkle. *Donnegan* attaches this signification to it: To dip, to plunge into

water, to submerge, to wash, to dye, to color. *Jones* gives this as its import: I dip, I stain. *Hedericus* defines it as follows: To immerse, to plunge, to dye, to wash. *Pasor* attaches to it this meaning: To dip, to immerse, to dye. *Groves* says it signifies: To dip, plunge, immerse, to wash, to wet, moisten, sprinkle, to steep, imbue, to dye. *Gases*, a learned Greek, thus defines *bapto*: To wet, moisten, bedew, &c.

Here we have ten Lexicographers giving several literal meanings to *bapto*; yea, making sprinkle as literal a meaning as dip, and wet as literal as plunge.

Before we shall present our general conclusion, however, we beg leave to remind our readers of an undeniable fact we mentioned in the course of this chapter, that a word of mode has but one proper signification — can only express one literal act, or one literal idea. This being so, we may well ask, how can any reflecting mind argue that *bapto* is a word of mode? He that can answer this, let him respond.

Thus we prove by classical examples, and by Scriptural examples, and by the definitions of Lexicographers, that *bapto*, the root of *baptizo*, is a word of denomination, possessing powers unknown to a word of mode.

NECESSARY REFLECTIONS.—Mr. A. Campbell says: “It is difficult to conceive how any man of letters and proper reflection can for a moment suppose, that *bapto* can ever mean sprinkle.” *Debate with Dr. Rice*, p. 56. A distinguished Baptist, to say nothing concerning what precedes, the author of “Letters” addressed to Bishop Hoadly, admits “that *bapto* signifies to sprin-

kle," and that it "is not used in the Septuagint in any one place where the very frequent ceremony of washing the whole body occurs." See Dr. Pond's *Treatise on Baptism*, p. 19. Dr. Adam Clarke says that *bapto* signifies to sprinkle. Dr. Pond, p. 19, says: "Keckerman tells us that *bapto* signifies, not only to dip, but also to sprinkle." But Mr. Campbell confronts all this, saying: "It is difficult to conceive how any man of letters can for a moment suppose, that *bapto* can ever mean sprinkle."

Nor is this all, since he declares: "Wherever there is *bap*, there is *dip*, in fact or in figure." *Debate with Dr. Rice*, p. 220. Here we distinctly state, that there would be just about as much success in a search to discover the needle with which Eve made her first apron, as in trying to find the uninterrupted *dip* with the *bap* in this chapter.

Dr. S. Baker, in his *Review*, Ten. Bap., chapter 13, asks: "But how came Mr. Chapman in these passages, falsely to translate *bapto* by the word baptize.?" We here reply, that we are not alone in this. The Monthly Reviewers, as given by Carson, p. 67, have done the same thing; for they say: "In a poem attributed to Homer, called the battle of the Frogs and Mice, it is said a lake was baptized with blood — a question hath arisen in what sense the word baptize can be used in this passage." See also *Campbell on Baptism*, p. 150, Bethany edition, 1851.

In Longking's note on Matt. iii, 6, we read: "In Lev. iv. 6, direction is given to the priest to dip (gr. baptize) his finger in the blood of the slain beast."

Dr. Pond, in a communication before us, says : “ Nebuchadnezzar, too, was wet [baptized] with the dew of heaven.”

Dr. Rice says, speaking of the case of Nebuchadnezzar : “ Now every body knows how this baptism was performed. His body was wet from the dew.” *Debate between Campbell and Rice*, p. 116. These are sufficient.

But why dispute this point ? Have we not a perfect example of the principle for which we contend in the use of the word *baptize* for *baptizo* ?

Let us therefore close these reflections with the language of Dr. Carson, a far famed Baptist critic : “ *Bapto* signifies to *dye* by sprinkling, as properly as by dipping ;” that is, the dyers baptized by sprinkling, as well as by dipping.

## CHAPTER VI.

*Baptizo* is a word of denomination — A word of denomination can be legitimately used, with the same propriety, to express a number of acts: Pour, sprinkle, and immerse, are words of mode — A word of mode can only be properly employed to express one act: The assumption of exclusive Immersionists, in recognizing immerse as a fit substitute for baptize, is a palpable philological absurdity which ought to be at once abandoned.

WE shall here give a few plain rules by which we shall be governed throughout this chapter.

Rule 1. A word of denomination, in whatever language it may be found, is used in a general sense, and includes under it several particulars, expressed by words of mode.

Rule 2. A word of mode, in whatever language it may be found, is used in a particular sense, and can only properly or literally express one thing.

Rule 3. A word of mode cannot, in any language known to man, be substituted for a word of denomination.

But, in order that the reader may see that these views bring us to a point from which we or exclusive Immersionists must retreat, we shall here insert a few extracts from Mr. A. Campbell, knowing that he is a Moses to Western Baptists on this subject. He, in his debate with Dr. Rice, p. 75, says: “*Baptizo* is a specific word, and as such, can have but one proper,



original, and literal meaning." What Mr. Campbell calls a specific term, we call a term of mode — hence our agreement in this, that a specific term or a term of mode can only express one thing. Is *baptizo* of this class? We emphatically say no, assuring the reader that ample proof of this will soon appear.

Mr. Campbell says, *Ibid.* p. 99: "Washing is a generic term, under which sprinkling, pouring, dipping, may be specific terms." According to our phraseology — *wash* is a term of *denomination*, under which sprinkle, pour, immerse, are words of mode. "The genus," he observes, "includes the species, but the species does not include the genus. The word animal includes all manner of quadrupeds, but the word quadruped does not include all manner of animals." This is exactly that for which we contend — an excellent illustration of the relation which exists between words of denomination and words of mode.

From this aspect of the case there is one thing remarkably evident, that the controversy, which is now going on in the religious world respecting the *mode* of baptism, must finally begin with the character or office of the word baptize; every other ground of argument, whether we refer to places or circumstances, being but a presumptive evidence — unsatisfactory to all. Apart from this view of the case, men may talk of Christ going up straightway out of the water — may comment on the account inspiration gives as to how John baptized in the wilderness, in Jordan, in Bethabara, and in Enon — may speak of Philip and the Eunuch going down into the water, and up out of it — and may reason from the

circumstances under which the Apostles baptized — one portion being perfectly persuaded that they invariably baptized by immersion, and the other that baptism by affusion was their uniform practice ; but, will not the truth-seeking mind, after examining the opposing arguments, be found far from being satisfied, seeking a law of language by which it can be determined with some show of certainty how John and the Apostles baptized ? Most assuredly. This law, without doubt, is treasured up in the office of the term baptize. In a word, if Immersionists can make it appear that baptize is a term of mode, having *immerse* for its sense, we shall frankly abandon *affusion*, considering the question forever settled ; but, if we can clearly demonstrate that *baptize* is a word of *denomination*, the name of a dedicatory act of the Church, the cause of Exclusive Immersionists will be hopelessly ruined, and our position triumphantly sustained. Here, then, we make our grand issue — on this we stand or fall ! To repeat, our position is, that *baptize* is a term of denomination, and that a term of denomination can be alike applied to express a number of acts. Examples and contrasts will constitute the evidence we shall adduce ; and for our first example we shall give the word travel. This word comprehends a number of acts, such as run, walk, crawl, ride, and sail. The word baptize, as found in the Scriptures, in the writings of the fathers, and in classic works, finely accords with this example ; for it embraces such acts as these, washing of hands,\* pouring on water,† wetting with

\* Luke xi. 38 : “ And when the Pharisee saw it, he marvelled that he did not first *ebaptisthe* — baptize — before dinner ;” that is, wash

water up to the waist, ‡ the rushing of water over the land, § sinking in water, || overwhelming with iniquity, ¶ and so on, even to the moistening of the face of a blister plaster with breast milk and Egyptian ointment. \*\* Travel and baptize are thus found to be words of denomination — hence the fact, that *travel* stands in a relation to run, walk, crawl, ride, and sail, which exactly corresponds with the relation of *baptize* to *pour*, *sprinkle*, and *immerse*.

his hands. Deylingius says that the word in "Luke xi, 38, seems to be used concerning washing the hands, which is done by sprinkling." *Observat. Sac. pars 3, observ. 26, 2, Lips. 1715.*

† Origen, A. D. 216, says: "How came you to think that Elias, when he should come, would baptize, who did not in Ahab's time baptize the wood upon the altar?" The wood was baptized by pouring. See 1 Kings xviii. 33 — also Origen's comment on John i, 25. Basil, the great, A. D. 370, says: "Elias showed the power of baptism on the altar;" that is, as just stated, by pouring. *Hom. xiii, in S. Baptisma.*

‡ Strabo, speaking of the soldiers of Alexander, the great, marching between a mountain and the sea, says: "They were *baptizomenon* — *baptized* — up to the waist," that is, wet up to the middle. *Lib. xiv, p. 982.*

§ Strabo, speaking of the action of water over a marsh, says: "The water rises so as to *baptisthenti* — *baptize* — any thing;" that is, wet any thing. *Lib. xii, p. 391.*

|| Josephus, speaking of the fate of Aristobulus, says: "Pressing him down always, as he was swimming, and *baptizing* — *baptizontes* — him as in sport, they did not give over, till they entirely drowned him;" that is, they kept putting him under water until they ended his life. *Ant. Book xv, p. 458.*

¶ Isaiah xxi, 4: "Iniquity *baptizei* — *overwhelms* — me;" that is, the action comes on me.

\*\* Hippocrates, p. 254, says: "*Baptizein palin es gala gunaikos kai muron aiguphon.*" Baptize it [the blister] again by breast milk and Egyptian ointment; that is, moisten it by an application of a mixture made of breast milk and Egyptian ointment.

For our second example we shall take the word *wash*. This word comprehends a number of acts — such as sponge, dip, and rinse. The word baptize, as expounded above, perfectly agrees with this example; for when a person is sprinkled with water or has the water poured on him, or when a person is dipped into water, whether we refer to the whole body or to a part of it, we call the act baptism. *Wash* and *baptize* are thus found to be words of denomination; hence the fact, that *wash* stands in a relation to *sponge*, *dip*, and *rinse*, which exactly corresponds with the relation of baptize to *pour*, *sprinkle*, and *immerse*.

For our third example we shall take the word *color*. This word comprehends a number of acts — such as dip, drop, and rub. The word baptize as used in the previous paragraphs, admirably comports with this example; for, when a person is subjected to any ablution by water, the act may justly be called baptism. *Color* and *baptize* are thus found to be words of denomination; hence the fact, that *color* stands in a relation to *dip*, *drop*, and *rub*, which exactly corresponds with the relation of *baptize* to *pour*, *sprinkle*, and *immerse*.

We are now ready, having clearly demonstrated the character of words of denomination, to show that a word of mode can only express one act. Our evidence will consist of examples and contrasts. We shall therefore take for our first class of examples the words included in *travel*, namely, run, walk, crawl, ride, sail. Each of these can only express one action, the order standing thus — running from one point to another, walking from one point to another, crawling from one

point to another, riding from one point to another, sailing from one point to another. The words, pour, sprinkle, and immerse, as found in our language and practice, finely accord with these examples, each being restricted to one action — the order standing thus — pouring water on a person, sprinkling water on a person, immersing a person in water. Run, walk, crawl, ride, sail, pour, sprinkle, and immerse, are thus found to be words of mode ; hence the fact, that run, walk, crawl, ride, and sail, stand in a relation to *travel*, which exactly corresponds with the relation of pour, sprinkle, and immerse to *baptize*.

For our second class of examples we shall take the words included in *wash*, namely sponge, dip, rinse. Each of these can only express one action, the order running as follows — sponging so as to wash, dipping so as to wash, and rinsing so as to wash. The words, pour, sprinkle, and immerse, as specified above, perfectly agree with these examples — the order standing — pouring so as to baptize, sprinkling so as to baptize, immersing so as to baptize. Sponge, dip, rinse, pour, sprinkle, and immerse, are thus found to be words of mode ; hence the fact, that sponge, dip, and rinse, stand in a relation to *wash*, which exactly corresponds with the relation of pour, sprinkle, and immerse, to *baptize*.

For our third class of examples we shall take the words included in *color*, namely, dip, drop, rub. Each of these can only express one action, the order appearing as follows, dipping so as to color, dropping any fluid so as to color, rubbing any substance so as to color. The words, pour, sprinkle, and immerse, as referred to in the

preceding paragraphs, admirably comport with these examples, the order being, baptism by pouring, baptism by sprinkling, baptism by immersing. Dip, drop, rub, pour, sprinkle, and immerse, are thus found to be words of mode; hence the fact, that dip, drop, and rub, stand in a relation to *color*, which exactly corresponds with the relation of pour, sprinkle, and immerse, to *baptize*.

We shall now proceed to show, having explained the province of a word of denomination, and that of a word of mode, that the assumption of exclusive Immersionists, in recognizing immerse as a fit substitute for baptize, is a palpable philological absurdity. The whole assumption is a naked fallacy! Why? Because its advocates implicitly believe, and sternly contend for, what never has been proved, never can be proved, that baptize is a word of mode, and synonymous with immerse, substituting the latter for the former, thereby making two things one, which, by the constitution and design of language, are as distinct or dissimilar as the *KING* and the *subject*.

Immersionists, acting on the principle just stated, preach, write, and argue, that pouring or sprinkling cannot be called scriptural baptism. In support of this they state: "If the Saviour had intended to convey the idea that sprinkling should be the mode, would he not have used *rantizo*? Or, if he had intended to convey the idea that pouring should be the mode, would he not have used *ekcheo*? Now, from the fact he did not employ either, but *baptizo*, a word which signifies to immerse, dip, or plunge, does it not therefore follow that he prescribed immersion for the faith and practice of the church?" To this we reply: If the Saviour had



intended to convey the idea that pouring should be the mode, he would not have used *ekcheo*, but *baptizo*; or, if he had intended to convey the idea that sprinkling should be the mode, he would not have used *rantizo*, but *baptizo*; because a word of denomination, and not a word of mode, was required, and is required, to designate the ordinance. Immersion, therefore, cannot be introduced as a representative of baptism. The doctrine against which we contend involves a principle which, if fully carried out, would ruin the design and harmony of language, and make a chaos of words, out of which order could not be brought forth.

Immersionists, however, laboring to make their theory on the word baptize plausible, state: "The idea of dip is generally associated with the word in classic works. What of this? If the word, in ninety-nine instances out of the hundred, could so be found, leaving one in favor of our position, the conclusion to which we have come would remain in full force. It must be proved that the word was never used to express any act but dipping prior to the days of the Apostles, or it will stand before all unbiased minds as a word of denomination, legitimately capable of expressing any act of wetting. We say, for instance, that A traveled in the United States. But the question arises, how did A travel? Answer — by walking. On the other hand, we observe that B was baptized in the city of Nashville. But the question is, how was B baptized? Answer — by pouring. Now, when we *walk*, and say we *travel*, Immersionists might as well quarrel with us for this form of speech, as to quarrel with us for saying, when we *pour*

or *sprinkle*, we *baptize*. Walk, therefore, would as fully represent the only mode of traveling, as immerse the only mode of baptizing.

Thus we prove, beyond the possibility of a rational doubt, that the assumption of Immersionists, in recognizing immerse as a fit substitute for baptize, is a palpable philological absurdity, which ought to be numbered with things that were.

We shall close this chapter by observing, if there be a leading truth in language, it is this, that *baptizo* is a word of denomination,\* possessing powers unknown to a word of mode.

\* Horsey states that baptize is "an equivocal, open, general term;" that nothing is determined by it further "than this, that water should be applied to the subject in some form or other." Bap. Lib. p. 365.

## CHAPTER VII.

*Baptizo* proved to be a word of denomination by classical examples.

1. POLYBIUS, vol. 3, p. 311, applies the word to soldiers passing through the water, *baptizomenoi* — *baptized* — up to the breast. “Here,” says Dr. Carson, “surely the word cannot mean pouring or sprinkling.” We freely admit this, stating, nor does it mean immersing. Pouring, sprinkling, and immersing, are alike excluded. Let mode become the object of controversy, and walking will carry off the honor. The soldiers having been wet up to their breasts, the act, not the mode, was called the baptism. *Carson and Cox on Baptism*, p. 83.

2. Plutarch, speaking of the stratagem of a Roman General after being wounded, says: “He set up a trophy, on which, having *baptisas* [baptized] his hand in blood, he wrote this inscription.” *Parall. Græc. Rom.* p. 545. “Here,” says Carson, “the mode of the action cannot be questioned,” p. 83. Who declares it can? But why not so speak of the case of the soldiers? Because immersion is precluded — walking being the mode. Plutarch, however, simply used the word to express an act, which was neither more nor less than a mere moistening of the finger. The act, not the mode, was called the baptism.

3. Diodorus Siculus, speaking of the sinking of animals in water, says: "Many of the land animals, *baptizomena*—*baptized*—in the river, perish." Respecting this, Carson observes: "It is not the land, but the land animals, that are here said to be baptized. As the animals were *drowned* by immersion, this immersion might be called *drowning*." *Carson and Cox on Baptism*, pp. 83, 84. If we understand the example, the sinking was but a consequence. The animals were baptized by being overflowed with water,—then they sunk and perished. The act involved, and not the mode, is that which was called the baptism.

4. In Homer's sixteenth Iliad, v. 333, Ajax is thus represented as killing Cleobulus: "He struck him across the neck with his heavy sword, and the whole sword became warm with the blood." Dionysius thus speaks of the matter: "In that phrase, Homer expresses himself with the greatest energy, signifying, that the sword was so baptized [*baptisthentos*,] with blood, that it was even heated by it." *Vit. Homer*, p. 297.

The meaning seems to be, that the sword was so baptized with the blood which sprung out of the veins on it, that it was even heated by the action. The sword being thus wet with blood, the act, not the mode, was styled a baptism. The precise sense of the quotation, so far as the mode of the act is concerned, cannot, according to our judgment, satisfactorily be determined.

5. Themistius says: "The pilot cannot tell but he may save one in the voyage that had better be drowned, *baptisai*." *Orat.* 4, p. 133. "Such a baptism," says Carson, "surely would be immersion!" *Carson and*

*Cox on Baptism*, p. 86. We beg leave to record our dissent — since we clearly see that it was neither more nor less than a complete case of *drowning* — a sinking to the bottom, without the prospect of an immediate resurrection. The act of drowning or sinking, not the mode, was that which was called the baptism.

6. Josephus, *Ant. Jews*, p. 367, speaking of John the Baptist in the discharge of his mission before God, says, that he “commanded the Jews to exercise virtue, and so to come to baptism; for that the washing [with water] would be acceptable to him.” Josephus called the act of washing, not the mode, the baptism.

7. *Ewing*, as quoted in *Carson and Cox on Baptism*, p. 125, gives us this very impressive example from Plutarch: “For as plants are nourished by moderate, but choked by excessive watering, in like manner, the mind is enlarged by labors suited to its strength, but is overwhelmed [Greek baptized] by such as exceed its power.” On this Ewing observes: “The reference here to the nourishment of plants, indicates pouring only to be the species of watering alluded to in the term *baptizetai*.” All this is undeniably evident, yet it was the act, not the mode, that was styled the baptism. But though we thus speak, we are abidingly convinced of this, that Plutarch borrowed the idea of the baptism of the mind from the baptism of the plants, which, of course, was accomplished by pouring. Twist — yea, let Immersionists torture this example as they may, this is the thought.

8. In a book “concerning wonderful narratives,” published among the works of Aristotle, and supposed

by Erasmus, to have been compiled from different authors, it is said: "They relate concerning the Phenicians who inhabit Gadeira, that, sailing beyond the pillars of Hercules with an east wind, they came in four days to certain desert places, full of bulrushes and sea-weeds, which, on the reflux of the tide, are baptized; [*baptizesthai*] but when it is full tide are covered over." *L. de mirabil, propre finem.* This must be understood as follows: The land was not immersed in the tide, but baptized by the tide. The land being thus wet or covered with water, the act, not the mode, was called the baptism.

9. In the writings of Plato we are thus informed: "I myself am one of those who were drenched or overwhelmed [*bebaptismenon*] with wine." Debate between Campbell and Rice, p. 88. Pouring was the mode of drinking; yet it was not the mode, but the result of the action, which was called the baptism.

10. Hippocrates, p. 254, speaking of a blister, says; "*Baptizein palin es gala gunaikos kai muron aigup-tion.*" Baptize it again by breast milk and Egyptian ointment. The passage is thus translated by others: "Baptize it again with breast milk and Egyptian ointment." Dr. Carson translates it: "Dip it again in breast milk and Egyptian ointment."

We look on the sense thus: the blister is required to be baptized by a composition made of breast milk and Egyptian ointment; that is, according to our judgment, to be moistened or wet by an application of this composition to it. Literally to spread it over the face of the blister, as we now spread ointment over a plaster.



Do we not say, he moistened the wound by an application of water? Speaking as a heathen, we might say, he baptized the wound by an application of water.

We can see no reason for dipping or plunging the blister into a composition made of breast milk and Egyptian ointment.

The exact sense, however, of the quotation, as to the mode of the act involved, may well be doubted. All that we can safely say is, that the word *baptizo* is simply used to give a name to the act, whether it was by an application of the composition to the blister, or an application of the blister to the ointment.

11. Plato says: "But the common people they do not *overwhelm* [*baptizousi*] with taxes." Quoted in Taylor's *Apostolic Baptism*, p. 132. The idea here inculcated is, an action on; yet, it is not the mode, but the act, which is called the baptism.

12. Plutarch says: "Overwhelmed [*bebaptismenon*] with debts." Debate between Campbell and Rice, p. 88. What we have stated respecting the preceding example will apply here.

We are now in possession of twelve examples from the classics, which may be designated thus: 1. The baptism of soldiers in water up to their breasts, the mode walking. 2. The baptism of the hand of a Roman General in blood, the mode contact by dipping. 3. The baptism of animals with water, the mode an overflow. 4. The baptism of a sword with blood, the mode *doubtful*. 5. The baptism of a person in water, the mode sinking. 6. The baptism of the Jews with water, the mode affusion. 7. The baptism of mind with labors,

the mode an action thereon. 8. The baptism of a coast with water, the mode an action by flowing. 9. The baptism of an individual with wine, the mode pouring. 10. The baptism of a blister plaster with breast milk and Egyptian ointment, the mode doubtful. 11. The baptism with taxes, the mode an action on the people. 12. The baptism with debts, the mode precisely the same.

Here we remark, that there are seven of these examples in favor of the doctrine of baptism by affusion — one sets forth the act of walking in water, which is contrary to immersion — one presents a contact with blood, amounting to a partial immersion — one unfolds the act of sinking to the bottom, which is uncompromisingly opposed to the proper action of immersion, and two involve doubt.

*Baptizo*, as used by Exclusive Immersionists, not only signifies a total immersion, but the uplifting of the person or thing out of the water.\* How does this comport with the foregoing examples? We submit the question to the reader.

In this connection we remark, satisfied that our procedure demands it, if a spring-tide should come over a man, the act would involve the idea of baptism by affu-

\*Mr. A. Campbell, Debate with Dr. Rice, p. 78, says: "*Bapto* means to dip, without regard to continuance long or short, but *baptizo* intimates that the subject of the action is not necessarily long kept under that into which it is immersed." What an idea for preservation! His meaning is, that the *bap* sinks the person into the water, and that the "*zoo*" lifts him up. The "*zoo*," however, in the case of Aristobulus, was unmindful of its duty; for we are informed that he was dipped, without the immediate prospect of the resurrection Mr. Campbell embraces in his creed.

sion; but, on the other hand, if a spring-tide should come over a man, the act would be rejected by Exclusive Immersionists, on account of the *dip* not being in it.

Hinton, it is true, p. 22, says: "There are clearly circumstances, however, in which *overwhelming* is truly baptism; when, for instance, baptizing in the sea, or lake, as the candidate is laid down by the administrator, a wave rolls over him; by no means an unfrequent occurrence." "This," says Bishop Kenrick, p. 151, "seems like an abandonment of the contest. The laying down of a man in a dry channel, or on the sea shore, is not literally an immersion, even though the opening of a sluice or the rushing of a wave should be immediately expected to cover with water the prostrate individual; and if such be truly baptism, it is vain to clamor about dipping." Hinton, it will be perceived, though a rigid Baptist, uses *baptizo* as a word of denomination, by expressing two acts by it — dipping and overwhelming. A word of mode can only express one literal act; therefore he ruins, by his own exposition, the claim of exclusive immersion, and unintentionally supports our argument on the office of *baptizo*. In a word, according to Hinton's decision, you may take a grain of shot and put it in the hollow of the hand, and then pour a thimble of water on it, and call the act a baptism; or, you may take a grain of shot, and dip it in a thimble of water, and then call the act a baptism. This amounts to all we have said, or contend for, in reference to the province of the word baptize. Well may we here exclaim — how triumphantly the examples from the classics prove that *baptizo* is a term of denomination!

## CHAPTER VIII.

*Baptizo* proved to be a word of denomination by the definitions of Lexicographers.

1. PICKERING.—*Baptizo*—To dip, overwhelm, to wet, to wash one's self or bathe. In reference to its meaning in the New Testament, he says—To wash, to cleanse by washing, to perform ablutions; as in Mark vii, 4, where it is used as equivalent to *nipsontai* in verse 3, and opposed to *anipto*, unwashed, in verse 2.

2. Liddell and Scott.—*Baptizo*—To dip repeatedly, dip under, wet: to pour upon, drench, &c.

3. Robinson.—*Baptizo*—To dip in, to sink, to immerse, &c. In N. T.—To wash, to lave, to cleanse by washing; to wash oneself, i. e. one's hands or person, to perform ablution. Robinson adds: "Note. While in Greek writers, as above exhibited, from Plato onwards, \* \* \* *baptizo* is every where to sink, to immerse, to overwhelm, either wholly or partially; yet in Hellenistic usage, and especially in reference to the rite of baptism, it would seem to have expressed not always simply immersion, but the more general idea of ablution or *affusion*. This appears from the following considerations: The circumstances narrated Luke xi, 38, compared with those in Mark vii, 2-4, where *nipto* is employed, implying, according to oriental custom, a pouring of water on the hands," &c. Ed. 1850.

4. Ewing.—*Baptizo*—I plunge or sink completely

under water. I cover partially with water. I overwhelm or cover with water, by rushing, flowing, or pouring upon, &c. See *Dr. Pond on Baptism*, p. 24.

5. Ainsworth says: *To baptize* is to wash any one in the sacred baptismal font, or to sprinkle on him the consecrated waters. *Ibid*, p. 24.

6. Hedericus. — *Baptizo* — To dip, immerse, to cover with water; to cleanse; to wash; to baptize in a sacred sense.

7. Stephanus. — *Baptizo* — To dip, immerse; to merge, submerge, to cover with water; to cleanse, to wash.

8. Scapula. — *Baptizo* — To dip or immerse; to dye; as we immerse things for the purpose of coloring or washing them; also, to plunge, submerge, to cover with water; also, to cleanse, to wash.

9. Dunbar. — *Baptizo* — In N. T. to wash, perform ablution, cleanse, to baptize. *Baptismos* — washing, baptism.

10. Schleusner. — *Baptizo* — To plunge, immerse, to cleanse, wash, to purify with water.

11. Parkhurst. — *Baptizo* — To immerse in or wash with water, in token of purification.

12. Schrevelius. — *Baptizo* — To baptize, to immerse, to cleanse, to wash.

13. Groves. — *Baptizo* — To dip, immerse, immerse, plunge; to wash, cleanse, purify; *baptizomai* — to wash oneself, bathe.

14. Suidas. — *Baptizo* — To sink, plunge, immerse, wet, wash, cleanse, purify.

15. Bretschneider. — *Baptizo* — Often to dip, often to wash; to cleanse.

16. Wahl. — *Baptizo* — To wash, perform ablutions, cleanse ; secondly, to immerse.

17. Greenfield. — *Baptizo* — To immerse, submerge, sink — I. N. T. — To wash, to perform ablution, cleanse, to immerse, baptize, and perform the rite of baptism.

18. Grimshaw's Etymological Dictionary. — *Baptizo* — To wash, dip, or besprinkle.

19. But, the appeal being to the Greek, to the Greek we shall go. The oldest native Greek Lexicographer is HESYCHIUS, who lived in the fourth century of the Christian era. He gives merely the root ; and the only meaning he gives the word is *antleo*, which signifies "to draw, or pump water." Chapin's *Primitive Church*, p. 37.

20. "Passing over the intermediate Greek Lexicographers, we come down to the present century, at the beginning of which we find GASES, a learned Greek, who, with great labor and pains, compiled a large and valuable Lexicon of the ancient Greek language. His book, in three volumes quarto, is a work deservedly held in high estimation by all, and is generally used by native Greeks." The following is his definition of *baptizo* : *Breko ; pluno ; louo ; antleo*. Chapin translates thus : To wet, moisten, bedew ; to wash ; to wash, to bathe ; to draw, to pump water. Hinton, Baptist, p. 41, translates *breko* : "To wet, moisten, rain, cause to send rain." Surely this is an able defence of sprinkling ! See Venice ed. of this Lexicon.

21. KOUMA, author of a highly esteemed Lexicon of the Greek language, now in use in the city of Athens,



gives the following as the meaning of *baptizo* : To put frequently into water, to wet or drench, to *besprinkle*.

Affusion is so clearly expressed by these Lexicographers, and the denominative character of *baptizo* so prominently set forth, that we can safely close this chapter, without an appeal to particulars, by a few pertinent remarks.

Dr. Gale, in his *Reflections on Wall's History of Infant Baptism*, p. 230, Oxford edition, 1844, declares that *bapto* and *baptizo* "are exactly the same as to their signification." Dr. Carson says: "*Bapto* signifies to dye [baptize] by sprinkling, as properly as by dipping." *Carson and Cox on Baptism*, p. 63. Now, if both words are exactly the same, are we not at liberty to baptize by sprinkling — Carson being allowed to explain, and Gale to decide?

Thus, by the very testimony of Immersionists, we establish our position, that *baptizo* is a word of denomination; for, as proved in the preceding chapter, a word of mode cannot designate two acts, differing from each other in nature and procedure.

Mr. A. Campbell, however, says: "We have the unanimous testimony of all the distinguished Lexicographers known in Europe and America, that the proper and everywhere current signification of *baptizo*, the word chosen by Jesus Christ in his commission to the Apostles, is to dip, plunge, or immerse; and that any other meaning is tropical, rhetorical, or fanciful." *Campbell on Baptism*, p. 126.

This will do for a dream. It is one of Mr. Campbell's princely blunders.

Does not Dr. Carson fully sustain our conclusion? His words are: "My position is, THAT IT, [*baptizo*] ALWAYS SIGNIFIES TO DIP; NEVER EXPRESSING ANY THING BUT MODE. Now, as I have all the Lexicographers and Commentators against me in this opinion, it will be necessary to say a word or two with respect to the authority of Lexicons." *Carson and Cox on Baptism*, p. 79.

While Mr. Campbell claims them all, Dr. Carson declares that they are all against the opinion: "That *baptizo* always signifies to dip; never expressing any thing but mode." The reader has only to look at their definitions, in order to be fully satisfied respecting two points; first, that Dr. Carson tells the whole truth in the above quotation respecting their true position, and second, that they present *baptizo* as a word of denomination, capable of embracing many particulars or many acts.

Our heading, therefore, is undeniably sustained. We may sprinkle, or pour — baptize embraces the action — is the name of the act. We may walk or ride — travel embraces the action — is the name of the act. Can any thing be more convincing than this?

## CHAPTER IX.

*Baptizo* defined by the testimony of the Scriptures — Proved to be a word of *denomination*.

SECOND Kings, v, 14: “Then went he down, and *ebaptisato* [baptized] himself seven times in Jordan.” Naaman was only told to wash himself in Jordan. *Louo* is the word used in the command. The writer of the narrative, however, uses, speaking of the act accomplished, *baptizo*. The English version renders *ebaptisato* dipped; but Jerome, the author of the vulgate, translates thus: “Then he went down, and washed seven times.” *Holy Bible*, translated from the *Latin Vulgate*, ed. 1846. Here, by way of illustrating our view of the matter, we observe, that the daughter of Pharaoh came down to wash *e**pi* [at] the river. Ex. ii, 5. This act, on the principle by which Naaman’s washing is called a baptism, could be called one too.

The German Bible, approved by the Holy See, reads: “Then he went down, and *wusch* [washed] seven times.” Ed. 1846.

If a man, having a disease on his arm, should be told by a physician to wash in a basin, river, or pond, could he reasonably understand the instruction to denote a total immersion of his body? A. washed in a basin, or in a river. Did A. dip his whole body in the river, or in the basin? No. He simply washed in the river, or in the basin; that is, with the water therein contained.

“I washed this morning in a bowl,” says B. The meaning is, he applied the water to a portion of his body.

Does not inspiration, by a strong probability, countenance this view of the case? Lev. xiv, 7: “And he [the priest] shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean.” Surely the prophet must have referred to this, in principle, when he told Naaman to wash seven times in Jordan! If not, why such an agreement between him and the act of the priest in sprinkling seven times?

In a word, if he even dipped himself, the word *baptizo* was only used to designate the act; that is, to give it a name, irrespective of the exact manner of it. See chapter vi of this work.

But, in order to show that our interpretation is not without the sanction of Baptists, we shall quote from a translation made by their own hands — commonly styled the “Bernard Bible” — the title page running thus: “The Holy Bible; being the English Version of the Old and New Testaments, made by order of King James I, carefully revised and amended, by several biblical scholars. Sixth edition. Mansville, Jefferson county, N. Y. Published by D. S. Dean & Rhodes Baker, Philadelphia: J. B. Lippincott & Co. Stereotyped by L. Johnson, 1847.”

Second Kings v, 10: “And Elisha sent a messenger to him, saying, go and bathe in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.”

Webster thus defines the word bathed: “Washed

as in a bath ; moistened with a liquid ; bedewed." Well, according to this translation, *baptizo* is made to signify, *moistened* with liquid, *bedewed*.

Dr. Johnston, giving Dryden for authority, says : " I'll bathe your wounds in tears for my offence." And this meaning is stereotyped by Baptists !

Hay, in his *Treatise on Baptism*, p. 18, says : " Even this instance seems to be doubtful ; for the law prescribed that the leper should be *sprinkled seven times* for his cleansing. Lev. xiv, 7. And as the prophet desired him to wash seven times in Jordan, he must have had respect to the law for the cleansing of lepers."

Dr. Beecher, showing that *louo* was applied to sprinkling, says : " Porphyry asserts, in *libel. de antro Nympharum*, that it was customary for married women to purify maidens by sprinkling or affusion, before marriages, with water taken from fountains and living springs. Photius tells us that the water used for this purpose at Athens was brought in a pitcher from certain fountains, which he specifies, by the oldest male boy of the family. Here, bathing by immersion is excluded ; and yet the water thus used is called *loutron*, or *loutra numphika*. The boy who brought the water was called *loutrophoros*." Beecher, p. 208.

May we not now, in disposing of Naaman's case, appropriately use the sentiment of Dr. Owen : " Truth and good company will give a modest man confidence ? "

Isaiah xxi, 4 : " My heart panted, fearfulness [*baptizei*] *affrighted* me." The exact sense is — Iniquity baptizes me, *overwhelms* me. Overwhelm is a compound word, composed of *over* and *whelm*. *Over* presupposes

the action from above. *Whelm* sets forth the idea of a thing applied to a person or object. This is the way the term is used by Spenser :

They by commandment of Diana there,  
Her whelm'd with stones.

Baptize, as here used, is at war with the doctrine of immersion.

Mr. A. Campbell translates thus: "My iniquity overwhelms me, *me baptizei*;" and adds: "No exception as yet." We enter one—my iniquity dips, or plunges me. This will give a uniform translation—a thing much contended for by Immersionists. Men may speak of a figurative meaning; but if the sea were lifted up, and let down on a thing or person, the action would be *on*—the very opposite of immersion, which signifies an action *in*. Mr. Campbell here gives us an *overwhelming* proof that *baptizei* cannot be represented by dip, plunge, or immerse. And this is he who says: "*Baptizo* indicates a specific action, and consequently, as such, can have but one meaning." Well, would he not meet this obvious inconsistency by saying, there is a figurative immersion involved? After all, however, the thought will force itself on every unbiased mind—that iniquity is the thing that baptizes, and that the action is *on* the person. See *Campbell on Baptism*, pp. 118, 131.

The following example will confirm our exposition, when properly viewed and applied. Diodorus Siculus, vol. 7, p. 191, says: "The river, borne along by a more violent current, overwhelmed—*ebaptise*—many." The river was the baptizer, and the action was *on*.



What now becomes of Mr. Campbell's "specific action?" Here we have the act of affusion clearly expressed, which signifies the application of water to the person or thing, and not the act of immersion in any sense, either by figure or sober reality.

Ewing translates Isaiah xxi, 4: Iniquity *overwhelms* [*baptizei*] me. "Here," he truly remarks, "the idea of plunging into is excluded. The subject of baptism is viewed as having something poured or brought upon him."

Judith xii, 7: "Thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and [*ebaptizeto epi*] washed herself at a fountain of water."

Taylor, *Apostolic Baptism*, p. 137, very justly observes: "That Judith performed her ablutions by having water poured on her hands is sufficiently credible."

We hope the reader will reflect on the fact, that she baptized or washed herself at a fountain — not in it. The idea of immersion, therefore, is most plainly excluded.

Her ablution, however performed, was called a baptism. This is the true sense of the passage.

But, does any person believe that she was immersed? Dr. Carson responds: "Is it a thing impossible, or even difficult, to be immersed near a fountain? Was it not usual to have stone troughs at fountains, for the purpose of watering cattle?" Page 456.

A very unbecoming work this sentiment attributes to Judith. Well may we exclaim, what a resort to maintain the doctrine of immersion!

Ecclesiasticus xxxiv, 25: "He that is [*baptizomenos*]

baptized after touching a dead body, if he touch it again, what is he profited by his washing?" By turning to Numbers xix, 18, 19, 20, we learn that the unclean person was baptized by sprinkling. The general sense of the chapter clearly sustains this declaration, and shows that the washing was to be confined to the person who sprinkled the water of separation. We once thought otherwise — that is, that the unclean person, after having been sprinkled, had to bathe, and wash his clothes; and that these things constituted his baptism; but, after a re-examination of the subject, we came to the above conclusion — the reasons for which we shall now proceed to give.

The priest, who brought the red heifer forth without the camp, was regarded as being thereby defiled; hence the seventh verse reads: "Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even."

The person, who burned her, was also regarded as being thereby defiled — hence the eighth verse reads: "And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even."

The clean person, who gathered the ashes of the heifer, was placed in the same condition of the individuals noticed — hence the tenth verse reads: "And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever."

The clean person, who sprinkled the water of separation on him who touched a bone, or one slain, or one dead, or a grave, was looked on as being thereby defiled — hence the nineteenth verse reads : “ And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day : and on the seventh day he [the person that sprinkles the unclean] shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.”

The twenty-first verse places this beyond doubt : “ And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation, shall wash his clothes,” &c.

Josephus, *Ant. Book 4*, chapter 5, says : “ When therefore any persons were defiled by a dead body, they put a little of these ashes into spring water, with hyssop, and dipping part of these ashes in it, they sprinkled them with it, both on the third day, and on the seventh, and after that they were clean.” Now, according to this statement, what constituted the purification ? The act of sprinkling. The person who performed the work of purifying the unclean, had to wash himself, and not the person on whom the water of purification was sprinkled. Thus we prove by the Scriptures, and Josephus, that the baptism at issue was by SPRINKLING.

Robinson's *Calmet*, *article Baptism*, speaks thus : “ This sprinkling is expressly enumerated among the Jewish baptisms by the Apostle, Heb. ix, 10, 13. See also, in *Gr. Ecclus.* 34, 25.”

Cyril of Alexandria, on Isa. iv, 4, vol. 2, Paris, 1538, says : “ We have been baptized not with mere water,

nor yet with the ashes of a heifer, but with the Holy Spirit and fire." He calls the act of sprinkling a baptism, apart from any other consideration. If any one should desire more light on this, let him hear Cyril again: "We are sprinkled to purify the flesh alone, as says the blessed Paul." He had not learned, as Immersionists have, to deny that Paul called an act of sprinkling baptism. Dr. Beecher says: "Cyril settles this question, for he expressly calls purifying by ashes baptizing." *Beecher*, p. 43.

Philo says: "Moses does this philosophically, for most others are sprinkled with unmixed water, some with sea or river water, others with waters drawn from the fountains. But Moses employed ashes for this purpose. Then, as to the manner, they put them into a vessel, pour on water — then moisten branches of hyssop with the mixture, then sprinkle it on those who are to be purified." See *Dr. Beecher on Baptism*, p. 42.

Bishop Kenrick, p. 185, says: "The washing of the body on the seventh day was enjoined on the person who made the aspersion, not on the person who contracted the defilement: whence the purification is uniformly referred to the aspersion, and is thus spoken of by St. Paul: "The ashes of an heifer being sprinkled sanctify such as are defiled to the cleansing of the flesh."

Wall, vol. iv, p. 122, represents Dr. Gale, Baptist, as speaking thus: "He remembers the time when he thought this a very formidable instance." "He recovered some degree of hope," says Wall, "when he observed that the unclean person was (as he thinks)

required, beside the sprinkling, to have another washing."

Mark vii, 4: "And when they come from the market, except they (*baptisontai*) wash, they eat not. And many other things there be, which they have received to hold, as the (*baptismous*) washing of cups, and pots, and brazen vessels, and tables." This verse and the third occupy a parenthetic attitude in the original. *Nipsontai* is used in the third verse. But here a question arises, why did Mark introduce two distinct terms, if the acts contemplated were the same? For this reason, *nipsontai* was employed to express a particular action, this being its office, while *baptisontai* was introduced to give a name to an act, this being its office — the exact fullness of its power. Both words, apart from the authority of Inspiration, were admirably used by Mark.

The testimony of Mark is, that the vessels were baptized. By turning to Numbers xix, 18, we learn how this was done: "And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels."

Here a doubt might arise in reference to whether the vessels were also washed or rinsed, were it not for the fact, that we read in Numbers xxxi, 22, 23: "Only the gold, and the silver, the brass, the iron, the tin, and the lead, every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water."

From this the reader will perceive that the *brazen vessels*, of which Mark speaks, were forbidden to be rinsed or washed in water, in reference to purification. They were to be sprinkled, as above stated. Here then we have the mode of the baptism at issue.

If the brazen vessels were immersed, the act was a palpable violation of the law given by Moses.

Wall says: "So that brazen or silver vessels, pots or cups, were not commanded in the law to be put into water at all. And consequently Mr. Gale argues against himself, if he apply this legal purification of them (which had no other use of water but sprinkling) to that, which St. Mark calls the baptizing of them." *Wall*, vol. iv, p. 133.

Watson states: "Now, as *sprinkling* is prescribed in the law of Moses, and was familiar to the Jews, as the mode of purification from uncleanness, as in the case of the sprinkling of the water of separation, Num. xix, 19, it is for this reason much more probable that the baptism of these vessels was effected by sprinkling, than by either pouring or immersion."—*Institutes*, vol. 2. p. 651.

In the Apostolic Const. 6, 6, a certain Jewish sect is thus spoken of: "Unless they baptize themselves daily they eat not, still further, unless they purify [*katharosin*] with water their couches, and plates, and cups, and goblets, and seats, they will not use them at all." Dr. Beecher says: "That in this passage there is a direct reference to Mark vii, 4, is too plain to need proof." *Kathairo*, of course, forbids the idea of immersion in this case.



In the face of all this, however, Dr. Carson says : "But with respect to Mark vii, 4, though it were proved that the couches could not be immersed, I would not yield an inch of the ground I have occupied." Page 76, Mr. Campbell asserts : "βαπτίζω ought here to have been rendered immerse." *Baptism*, p. 166.

Even the obvious teaching of Inspiration cannot keep their thoughts out of the water.

We hope that our Baptist friends will carefully examine the whole matter, and then adopt the testimony of this chapter — that the brazen vessels were baptized by sprinkling. Inspiration demands this.

Luke xi, 37, 38 : "And as he spake, a certain Pharisee besought him to dine with him : and he went in, and sat down to meat. And when the Pharisee saw it, he marveled that he had not first [*ebaptisthe*] washed before dinner." Here we have the very form of the word, letter for letter, that Mark employs to designate the baptism of our Lord by John.

In proof of the mode of the ablution here implied, we shall introduce a quotation from what is generally called "Mr. A. Campbell's Translation : " "For the Pharisees, and indeed all the Jews, who observe the traditions of the elders, eat not, except they have washed their hands by pouring a little water on them, and when they come from the market by dipping them."

Now, does not this passage clearly set forth a line of distinction between those that returned from the market and those that were not at the market, making it only binding on those that were not at the market to have their hands washed by pouring a little water on them ?

Must it not therefore absolutely follow, if *baptizo* is used in any case, in the New Testament, to express washing before eating, where the person was not at the market, that the mode is that of pouring?

Was the Saviour at the market? He was not—consequently the Pharisee marveled that he did not baptize his hands by having a *little water poured on them*. There is no opening for an appeal from this, Mr. Campbell being the judge.

The Baptist translation, mentioned in this chapter, renders Mark vii, 3, 4, thus: “For the Pharisees, and all the Jews, eat not unless they wash their hands carefully, holding the tradition of the elders. And when they come from the market, they eat not until they have bathed themselves.” Nor is this all; *ebaptisthe*, Luke xi, 38, is rendered *bathe*—just as if the Saviour had been at the market. This is a bungling affair—a rich harvest of self-contradiction, which ruins the cause it was designed to serve; for the word *bathed* signifies to *bedew*: hence we may say, that the Pharisee marveled that the Saviour did not baptize himself in this way. But after all, does not the fact arise before us, that the Saviour had not been at the market? And does not, in consequence of the preceding translations, another fact arise, that the washing of hands was the only thing involved, which, according to undeniable authority, was performed by pouring or sprinkling.

Deylingius, speaking of *baptizo*, as found in Luke xi, 38, says, that it “seems to be used concerning washing of hands, which is done by sprinkling.” *Observat, Sac. pars. 3, Observ. 26, §2. Lips. 1725.*

Wetstein says: "With as much water, at least, as they can hold in the hollow of the hand, the fingers being gathered up." *Watson's Exposition*, Mark vii, 3.

*Robinson's Calmet*, speaking of the eastern custom in this particular, article *Baptism*, says: "So Pitts tells us: [p. 24] 'The table being removed, before they rise [from the ground whereon they sit] a slave, or a servant, who stands attending on them with a cup of water to give them drink, steps into the middle, with a basin or copper pot of water, something like a coffee-pot, and a little soap, and lets the water run upon their hands one after another, in order as they sit.'"

D'Ohsson, treating on this custom, says: "A copper vessel is placed before the person, sitting on a piece of red cloth, to prevent the carpet or mat from being wet: a servant kneeling on the ground, pours out water for his master; another holds a cloth destined for those purifications. The person begins by baring his arm as far as the elbow, then washes his hands, mouth, nostrils, face, and arms," &c. Quoted by Taylor, *Apostolic Baptism*, p. 137.

"This," says Taylor, "is exactly what the Pharisee expected from our Lord. They wondered that he had not been baptized before dinner; that he had not had water poured on his hands, for the purpose of purification. Thus Elisha poured water on the hands of Elijah; in other words, he baptized him." *Ibid.* p. 137. See 2 Kings iii, 11.

We shall now hear Theophylact, A. D. 1070, who, speaking on this point, says: "Deriding their foolish

custom, I mean their purifying — *katharizesthai*. — themselves before eating, he teaches that they ought to purify their souls by good works." That which Luke expresses by *baptizo*, Theophylact speaks of it by *katharizo* — a word which simply signifies to purify, irrespective of mode. Quoted by Dr. Beecher, p. 222.

Clemens Alexandrinus, A. D. 190, p. 387, Lugduni Batav. 1616, says: "That may be an image of baptism which has been handed down from Moses to the poets thus — Penelope having washed herself, and having on her body clean apparel, goes to prayer, and Telemachus having washed his hands in the hoary sea, prayed to Minerva. This was the custom of the Jews that they also should be often baptized upon their couch."\* This of course, refers to the washing of hands — an act which is thus given by Mr. A. Campbell: "For the Pharisees, and indeed all the Jews, who observe the traditions of the elders, eat not, except they have washed their hands by pouring a little water on them."

Dr. Beecher very properly observes: "And it was the custom of the Jews that they should oft purify [baptize] themselves upon a couch." Page 339.

\* Dr. Carson, feeling the force of this example, demands the authority for saying "*koite* is a dinner couch." Well, Xenophon, speaking of the marks of respect which the younger paid to the elder, says: "Rising up in their presence, honoring them with a soft [*koite*] couch, and giving them the precedence in speech." Dr. Carson will have it a "bed;" but this example shows that he is mistaken; that *koite* may be looked on as a "dinner couch;" hence the testimony of Clement is, that the Jews were "often baptized upon their couch." Morell, in his Lexicon, gives *koite* and *kline* as synonymous; and Struzius, in his critical Lexicon, attaches a similar import to the word. See also Robinson's Calmet, art. *Bed*.

Hervetus says: "The Jews washed themselves, not only at sacrifices, but also at feasts, and this is the reason why Clement says that they were purified, or washed upon a couch, that is, a dining couch or *triclinium*. To this Mark refers, chapter seven, and Matt. chapter fifteen. Tertullian also refers to it when he says, *Judæus Israel quotidie lavat*." The Jewish Israel daily washes. Quoted by Dr. Beecher, p. 337.

Dr. Wall asks: "But does not he (Dr. Gale) know that *υπερη* commonly signifies those little vessels in fashion of small cisterns, which had a cock to let out or pour water on the hands or feet?" *Wall*, vol. iv, p. 127.

Dr. Wall, in reference to the proof made by Dr. Pococke, says: "I had said at that place that Dr. Pococke had largely proved out of Maimonides and other Rabbins, that this washing of hands before meals, used by the Jews, was by water running or poured out of a vessel or little cistern, or poured by some servant for the purpose." *Wall*, vol. iv, p. 128.

First Corinthians x, 2: "And were all baptized unto Moses in the cloud and in the sea." The far-famed Locke says: "The Apostle calls it [the act of affusion] baptism, which is the initiatory ceremony into both the Jewish and Christian Church; and the cloud and the sea, both being nothing but water, are well suited to that typical representation, and that the children of Israel were washed with rain from the cloud, may be collected from Psalm lxiii, 9." See his note on 1 Corinthians x, 2, Cambridge ed. 1832.

Wesley says: "They could therefore be only sprinkled by drops of the sea water, and refreshing dews from

the cloud ; probably intimated in that, ‘Thou sentest a gracious rain upon thine inheritance, and refreshedst it when it was weary.’ Psalm lxiii, 9.” See Wesley’s Works, p. 13, vol. vi, New York ed. 1839.

Thus were the children of Israel baptized by affusion, not only in the sea, but in the cloud — rather *by* the sea, and *by* the cloud.

Suffer us, however, before we pass on from this case, to introduce the decision of Dr. Carson — a decision that might have influenced the ages in which Paul, Clement, Cyril, Deylingius, Locke, and Wesley lived, had they been favored with it: “Sprinkling cannot be called baptism, with more propriety than sand can be called water. I wish to proclaim it to all my brethren.” *Carson on Baptism*, p. 392.

Hebrews ix, 10: “Which stood only in meats and drinks, and divers [*βαπτισμοῖς*] washings.” Divers *baptismois*; that is, divers baptisms. But the question is, what acts are so called by the Apostle? They are as follows; Exodus xxix, 4: “And Aaron and his sons thou shalt bring to the door of the tabernacle, and [*louseis*] wash them.” Exodus xxx, 19: “For Aaron and his sons shall [*nipsetai*] wash their hands and feet.” Exodus xxx, 20: “When they go into the tabernacle of the congregation they shall [*nipsontai*] wash with water.” Deuteronomy xxi, 6: “And all the elders of that city shall [*nipsontai*] wash their hands over the heifer.” 2 Chronicles iv, 6: “He made also ten lavers, and put five on the right hand, and five on the left, to [*plunein*] wash in them; such things as they offered for the burnt offering they [*apokluzein*] washed



in them; but the sea was for the priest to [*niptesthai*] wash in." Leviticus xvi, 14, 15: "And he shall take of the blood of the bullock, and [*ranei*] sprinkle it with his finger on the mercy-seat eastward, and before the mercy-seat shall he [*ranei*] sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and [*ranei*] sprinkle it upon the mercy-seat, and before the mercy-seat.

In order to show that these things are included in the divers baptisms, we observe that the Apostle, after using the term, says, by way of reference: "For if the blood of bulls and of goats, and the ashes of an heifer [*rantizousa*] sprinkling the unclean, sanctifieth to the purifying of the flesh," &c. Again: "Moses took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and the people." If we are confident that a branch is a portion of the tree, we are equally confident that this act is one of the divers baptisms.

To these acts, which are called baptisms, we shall add another: "Through faith he [Moses] kept the passover, and the sprinkling of blood." Heb. xi, 28. Let us see what St. Ambrose says respecting this matter: "For he who is baptized,\* both according to the law and

\* "*Baptizo*," says Mr. A. Campbell, "by all the laws of philosophy, never can, never did, and never will, signify either to pour or sprinkle." *Baptism*, p. 122. Had Ambrose but known this, what a vast amount of error he might have corrected in his time! Verily, the statement contradicts the Apostle of God! The presumption is alarming, the truth of God being involved!

according to the gospel is made clean. According to the law, because Moses, with a bunch of hyssop, sprinkled the blood of the lamb," &c. Vol. 2, p. 333, Paris, 1619.

Bishop Kenrick thus expresses himself respecting the passage under examination: "St. Paul calls the various ablutions of the old law, many of which were by aspersion, *divers baptisms*: in contradistinction to the one baptism of Christ. Thus it appears manifest that the term was, in his time, used indiscriminately for all kinds of ablution." *Treatise on Baptism*, p. 188.

*Dr. John P. Campbell*: "The almost innumerable aspersions under the Levitical law are, in the style of Scripture, called washings, and of course are to be considered as comprehended amongst the 'divers baptisms' of the Apostle." Page, 58.

Schleusner, as quoted and adopted by Dr. John P. Campbell, p. 57, states, that *baptismois*, Heb. ix, 10, denotes "the Levitical purifications in general."

The case is so plain, and so convincing, that we may now come to a full pause — almost classifying our work with that which is unnecessary.

Here we close this chapter, asking, does not the testimony of the Scriptures prove that *baptizo* is a word of denomination?

## CHAPTER X.

*Baptizo* proved to be a word of denomination by the use made of it by the Fathers — And by other Writers.

JUSTIN MARTYR, 140, A. D., says: "We then lead them [the candidates for baptism] to a place where there is water, and they are regenerated by the same mode of regeneration as we were regenerated; for they are washed [*louo*] with water, in the name of God the Father and Lord of the Universe, and of the Son, and of the Holy Ghost." Again: "This washing [*loutron*] is called illumination, since the minds of those who are thus instructed are enlightened. And he, who is so enlightened, is washed [*louo*] (that is, baptized) also in the name of Jesus Christ, who was crucified under Pontius Pilate, and in the name of the Holy Ghost, who, by the prophets, foretold all things concerning Jesus. The demons, also, who heard that this washing [*loutron*] (that is, of baptism) was predicted by the prophet, caused, that those who entered into their holy places, and were about to approach them, to offer libations and the fat of victims, should sprinkle [*rantizo*] themselves." See *First Apology to the Roman Emperor*.

We shall here give on account of its peculiar force, the following extract from "*The Tennessee Baptist*," February 28, 1852: "Charles Taylor in his *Apostolic Baptism*, p. 143, speaking of Justin Martyr, says:

‘The same Justin also says: that *sprinkling* with holy water was invented by demons, in imitation of the true baptism.’ ” This quotation may also be found in *Chapman on Baptism*, p. 203.

And if sprinkling with holy water was invented by demons, we need not be surprised to find Infant Sprinkling prevailing in the Pagan world, where Satan has full dominion. Mallet, in his ‘Northern Antiquities,’ or Historical account of Ancient Scandinavians, (Danes, Swedes, Norwegians, and Icelanders,) p. 206, (Bohn’s Library edition,) says: ‘A kind of infant baptism was practiced in the north, long before the first dawning of Christianity had reached those parts.’

Snorri Sturlason, in his chronicle, speaking of a Norwegian nobleman, who lived in the reign of Harald Harfagra, relates, that he poured water on the head of a new born child, and called him Hakon, from the name of his father. Harald himself had been baptized in the same manner, and it is noted of king Olaf Tryggvason, that his mother Astrida had him thus baptized and named as soon as he was born. The Livonians observed the same ceremony; which also prevailed among the Germans. Baptism is expressly mentioned in the Havamal and Rigsmal, and alluded to in other Eddaic poems.

On p. 313, Mallet relates of Hoskuld, that when his concubine ‘became the mother of a very fine boy, Hoskuld acknowledged his paternity by the usual ceremony of taking the new-born babe in his arms, and *sprinkling* it with water, while he gave it the name of Olaf.’

On p. 320, Mallet remarks: ‘It must be borne in

mind that when the husband took the new-born babe in his arms, or offered it milk and honey, or *sprinkled* it with water and gave it a name, he thereby acknowledged his paternity.'

In the ancient Icelandic poem, 'Rígsmaal,' we are informed of the Skalds: 'The children are *sprinkled* with water at the moment of their birth.' Mallet, p. 366.

Eric Gustave Geijer, (Historiographer Royal of Sweden,) in his History of the Swedes, p. 31, says of them, 'As with the Greeks and Romans, and among all Pagans, the father was free either to expose or bring up a new-born child; in the latter case he raised it from the earth in his arms, and had it *sprinkled* with water, and named it in the presence of his chief kinsmen.'

It seems then from the authorities I have quoted, that sprinkling children with water is an ancient Pagan rite, and if Justin Martyr is to be relied on, this rite was invented by Demons." \* \* \* \* \* B.

We shall pass over this admission without a comment. It speaks for itself, spoiling the theory of exclusive Immersionists, and vindicating the correctness of our position.

Irenæus, A. D. 180, speaking of the custom of a certain sect, states: "Some of them say, that it is needless to bring the person to the water at all; but making a mixture of oil and water, they pour it on his head." *Advers. Hæres. Lib. i, c. 23.* That the reader may see that Irenæus used the word to express an act of pouring, we shall allow him to speak again. "They anoint," says he, "the baptized person with balsam." And again, speaking of those who poured a

mixture of oil and water on the head, he says: "This sort use balsam also."

Dr. S. Baker, in his *Review*, speaks thus: "Irenæus testifies in regard to this sect (the Valentinians) that they baptized by affusion." See third chapter of this work. Irenæus strictly uses *baptism* as a term of denomination; and Dr. Baker, without intending it, so represents the matter. All can perceive this by substituting *immersed* for *baptized*. Will not the testimony then read: "This sect immersed by affusion?" What a rich harvest of nonsense the work of making baptize a word of mode, produces!

Clement of Alexandria, A. D. 190, states: "This was the custom of the Jews that they also should be often baptized upon their couch." Page 387, *Lugduni Batav.* 1616. Hervetus, as quoted by Dr. Beecher, p. 339, observes: "The Jews washed themselves not only at sacrifices, but also at feasts, and this is the reason why Clement says that they were purified, or washed [baptized] upon a couch." Clement simply uses the word to give the ablution a name.

In another place he says: "Since even among the heathen philosophers, to instruct and baptize [ $\phi\omega\tau\iota\sigma\alpha\iota$ ] is called to regenerate." *Strom.* v, p. 552. Speaking of the young man who was committed to the care of a bishop by the Apostle of love, John, he assures us that the bishop instructed him, "and at last baptized [ $\epsilon\phi\omega\tau\iota\sigma\epsilon$ ] him." *Quis dives salvetur*, n. xl, p. 959. Wall states, vol. iv, p. 378, that Clement uses the word in "forty places," to express the first sacrament of the Church. *To baptize*, is one of the meanings given to



φωτισμ in Liddell and Scott's Greek Lexicon. The learned Bingham observes that *photisterion* was used to designate the place of baptism. Donnegan, in his Greek Lexicon, thus defines *photisterion*—a Baptistery. Tertullian, in the following quotation, clearly sets forth the idea expressed by Clement: “*Tinguntur, idque se in regenerationem et impunitatem perjuriorum suorum agere præsument.*” They are baptized and say they do it for their regeneration, &c. The baptism here mentioned, as we have already seen from the testimony of Justin, was by sprinkling.

Tertullian, A. D. 200, speaks thus: “For as after the waters of the flood, whereby the former iniquity was purged, after the baptism (so to speak) of the world.” *De Baptismo*, p. 226.

John of Damascus thus expresses himself respecting this matter: “The first baptism was that of the deluge, for the expurgation of sin.” P. 261, vol. i, Paris ed. 1712.

Booth, noticing this point, states that Tertullian calls Noah's flood the “baptism of the world,” and that “Damascene” calls it a “baptism.” *Bap. Lib.* p. 377. The term baptism is here employed to give a thing a name. The mode, however, was by an overflow, and by the outpouring of water from a cloud. This will not be disputed. Tertullian, speaking of the opinion some entertained respecting the baptism of the Apostles, says: “Some, in a manner quite forced, pretend that the Apostles underwent a kind of baptism, when in the boat they were sprinkled and covered with the waves.” *De Bapt. n.* 12.

Respecting the baptism practiced by the heathen

world, to which we have already directed attention under the testimony of Justin and Clement, he gives us, in the following quotation, a full account: "At the sacred rites of Isis or Mithra, they are initiated by a washing [*lavacro* ;] they carry out their gods with washings [*lavationibus* ;] they expiate villas, houses, temples, and whole cities, by sprinkling with water carried around. Certainly they are purified [*tinguntur*] in the Apollinarian and Eleusinian rites, and they say that they do this to obtain *regeneration*, [the word used by Justin when speaking of baptism] and to escape the punishment of their perjuries. Also among the ancients, whoever had stained himself with murder, expiated himself with purifying water. In view of these things we see the zeal of the devil in rivaling the things of God, since he also practices baptism among his own people." *De Baptismo*, p. 257. Does he not here literally call an act of sprinkling baptism?

Speaking of the water and the blood which flowed from the wounded side of Christ, he observes: "These two baptisms he poured forth from the wound of his pierced side." Quoted by *Dr. Beecher*, p. 159.

Origen, A. D. 216, asks: "How came you to think that Elias, when he should come, would baptize; who did not in Ahab's time baptize the wood upon the altar?" *Comment on John* 1, 25. Origen here plainly calls an act of pouring baptism.

Again, speaking of Luke xii, 50, he says: "You see, therefore, that he calls the shedding of his blood a baptism." Need we observe that Origen here uses the word to designate an act of shedding blood?

Lactantius, A. D. 320, says : “ *Sic etiam gentes baptismo ; id est, purifici roris perfusione salvaret.*” So also he, Christ, might save the Gentiles by baptism ; that is, by the pouring on of the purifying dew. *Institutes*, book 4, chap. 15.

Eusebius, A. D. 325, giving due credit to Clement of Alexandria, A. D. 190, says that a young man was overtaken in his errors by the apostle John, and that he stood “ as if baptized a second time with his own tears.” *Euseb.* chap. 23, p. 107. Can obstinacy itself resist this proof ?

Athanasius, A. D. 362, thus speaks : “ The baptism by martyrdom and blood.” Vol. 2, p. 286, Paris, 1698. He reckons up eight several baptisms : 1, that of blood ; 2, that of Moses in the sea ; 3, the legal baptism of the Jews after uncleanness ; 4, that of John the Baptist ; 5, that of Jesus ; 6, that of tears ; 7, of Martyrdom ; and 8, of eternal fire. *Walker's Doctrine of Baptisms*, chap. vi.

Athanasius thus gives the world a comment on the term *baptism*, by way of application, which cannot possibly be misunderstood. It evidently is of much more interest to the inquirer after truth than all the lexicons in the world. He, in the most imposing manner, unfolds the province of the word.

St. Basil, A. D. 370, says : “ Elias showed the power of baptism on the altar, having consumed the victim, not by fire, but by water : although the nature of fire is most opposed to water. When the water, with mysterious significance, was for the third time poured out on the altar, the fire began, and it blazed up as if fed by

oil. And he said: Fill four buckets with water, and pour it upon the burnt offering, and upon the wood. And again he said: Do the same the second time. And when they had done it the second time, he said: Do the same also the third time: and they did so the third time. The Scripture hereby shows, that through baptism, he that approaches to God, is admitted into his household."

Again he says: "How can the angel claim thee? How can he rescue thee from the enemy, unless he recognize the *seal* — *baptism*? How shalt thou say: I am of God, if thou bear not the mark? Dost thou not know that the destroying angel passed by the houses that were marked with blood, whilst he slew the first born in those that were not marked? \* \* \* A sheep without a mark may be taken away with impunity."

*Hom. xiii. in S. Baptisma.* Here we have the act of sprinkling the blood of the lamb in contrast with the act of baptizing; and here we have the mark of the blood in contrast with the mark of the water of baptism.

St. Ambrose, in the following quotation, at once brings before us the mode implied in sealing: "Remember that you have received the *Spiritual seal*. God the Father hath sealed you: Christ the Lord hath confirmed you," &c. *De Myst.* c. 7, n. 42.

This is how he speaks of the seal of confirmation — the application of the hands to the heads of the Neophytes.

Suffer us to observe, however, that the presumption is, that a washing, or bath, of some sort preceded the affusion clearly expressed by Basil.

Gregory Nazianzen, A. D. 370, says : “ I know of a fourth baptism, that by martyrdom and blood.” *Walker’s Doct. of Baptisms*, c. vi. The reader will perceive that the sense is the same as in the preceding cases.

Ambrose, A. D. 385, says : “ There are many kinds of baptisms ;\* but the Apostle proclaims one baptism. Why ? There are baptisms of the nations. [This includes the baptism by sprinkling mentioned by Tertullian.] There were also baptisms of the Jews : some superfluous, others typical.” Vol. 2, p. 355.

Here, without the fear of contradiction, we may well ask, is not *baptizo* proved to be a word of denomination by the use made of it by the Fathers ?

James Terinus, commenting on the position John assumed before his Lord, says : “ *Ego debeo a te baptizari*. [I need to be baptized of thee] — not precisely by that visible and corporeal baptism instituted by thee, but by the invisible and spiritual, that is, by the infusion of thy grace and gifts, by which, as thou didst *perfundisti* [sprinkle] me in the womb of my mother, so also it is necessary that thou shouldst continue to *perfundere* [sprinkle] me : by which also I shall be purged from lighter sins, and by thy Holy Spirit I shall be more and more adorned, and perfected from day to day.” *Com. on Matt. iii, 14*, Venice ed. 1767.

Booth, Baptist, says : “ Deylingius is confident that sprinkling may be performed, once or thrice, on the head, the forehead, or the breast.” *Baptist Lib.* p. 374.

\* “ Dr. Carson, p. 90, says : “ I assert that in no language under heaven can one word designate two modes.” We shall allow his opinion of the fathers to be our reply to this. It runs thus, p. 472 : “ They knew the meaning of the language which they spoke.”

Piscator : “ *Baptizo* signifies not only to be dipped, but also in any other way to be tinged, washed, or rinsed.” *Com. Loc. de Baptismo*, pp. 157, 158.

Whitaker : “ The word *baptizo* signifies, not only to immerse, but also to tinge or wet.” *Phœlect. de Sacram. Baptismi*, p. 217.

Alstedius says : “ The term baptism signifies both immersion and sprinkling.” *Encyclop. Lib. xxv, Sec. iii, Loc. 40*.

Zelenus : “ Baptism signifies dipping, and also sprinkling.” *Pond*, p. 25.

Trelcatius : “ Baptism signifies commonly any kind of ablution or cleansing.” *Inst. Lib. 2*.

Keckerman says : “ Baptism signifies either immersion, or washing, or pouring.” *Theol. Syst. Disp. 37*.

Morus : “ To baptize, is in a solemn manner to immerse a man in water, or to pour water upon him.” *Commentarius Ex. His. Vol. ii, p. 491*.

Peter Martyr : “ *Baptizo* signifies not only to dip, but in any way to tinge or wet.” Quoted in Dr. Pond’s *Treatise on Baptism*, p. 25.

Wollebius says : “ Baptism signifies dipping and sprinkling.” *Theol. Lib. 1. chap. 23*.

Musculus : “ As for dipping the infant, we judge that not so necessary, but that it is free for the church to baptize either by dipping or sprinkling.” *Loci Communes de Baptismo*, p. 431.

Hemingius : “ As often as we see infants sprinkled with the water of baptism, we are reminded of their secret regeneration.” *Com. on John, iii, 5*.

Tilenus : “ If we regard the etymology of the word



baptism, it signifies dipping, and also sprinkling." *Disput. de Baptismo*, p. 883.

Schwarzius says: "*Baptizo*, sometimes to sprinkle, to besprinkle, to pour upon." *Baptist Library*, pp. 351, 352.

Turretinus: "As now they that are baptized are sprinkled with water; so they are sprinkled with the blood and spirit of Christ, to the washing away of sin." *Tur.*, Vol. 3, p. 326, ed. 1847.

Coulon calls baptism a sacred mystery of the entrance into Christianity, administered in the Church (*mersione, ablutione, et aspersione*), by immersion, washing, and sprinkling." See Dr. Pond's *Treatise on Baptism*, p. 23.

Mastricht: "Baptism signifies washing, either by sprinkling or dipping." *Ibid.* p. 25.

Pareus: "Baptism, with the Greeks, imports any washing or cleansing, whether it be done by dipping or sprinkling." *Ibid.* p. 26.

Chemnitius: "Whether washing be performed by mersion, tinction, perfusion, or sprinkling, it is baptizing." *Exam. Concil. Trident. P.* ii, p. 122.

Dr. John Dick: "The symbol in baptism is water, which is applied to the body by aspersion or affusion, and has been chosen, as will afterwards appear, as an expressive sign of internal purification."

Again: "As the ear of the Hebrew servant who loved his master was bored, to denote that he was to remain in his house during life, so, by the command of Christ, water is sprinkled or poured upon us, to signify that we are dedicated to his service for ever." *Theol.* Vol. 2, pp. 382, 391, ed. 1846.

Rev. W. Graham, A. M., says: "And have not been able in more than twenty years, which I have been conversant with the Greek Testament, to find one place where it — *baptizo* — definitely, and unequivocally signifies dipping." Again: "Upon the whole then I conclude, that water baptism is rightly performed by the application of water, with rubbing, or more particularly by wetting the hand in water and rubbing it over the face, whilst the words of institution are pronouncing." See his work on *Baptism*, pp. 29, 30, ed. 1799.

Horsey observes: "Sprinkling, pouring, and plunging, are perfectly equivalent; and, that if our Lord had designed to confine his followers to a particular mode, exclusive of all others," he would hardly have used "an open general term, but a word decided and limited in its import." *Kataduo* is one of the words he mentions. *Bap. Lib.* p. 365.

Taylor: "The water pouring from the cloud baptized the Israelites." Again, speaking of the language of Origen in reference to Elias, he says: "The comparison shows, that as water was poured on the wood by order of Elijah; so John the Baptist poured water on the people who received his baptism." *Apostolic Baptism*, pp. 138, 139.

Dr. Beecher: "The word *baptizo* has come to signify to purify, or cleanse thoroughly, without any reference to the mode in which it is done." *Repository*, Jan. 1840.

Hall, speaking of the Jews, says: "But I humbly suppose that the common practice of a people who called a purification, by sprinkling or pouring, a baptism, would

have some little weight upon the question, what the people did in fact understand by the words baptize and baptism." Quoted in *Carson on Baptism*, p. 421.

Munro, speaking in reference to Exodus xxiv, 4, 6, says: "Moses sprinkled, baptized, or purified the altar." Ibid. 421.

Dr. Henderson: "With respect to the Greek word *baptizo*, after having read almost every work that professes to throw any light upon it, and carefully examined all the passages in which both it and its derivatives occur in the sacred volume, and a very considerable number of those in which it is found in classical authors; we are free to confess we have not yet fallen in with a single instance in which it can be satisfactorily proved, that it signifies a submersion of the whole body without, at the same time, conveying the idea that the submersion was permanent, *i. e.*, that the body submerged, sunk to rise no more. So far as has yet been ascertained, the word is never used by any ancient author in the sense of one person performing an act of submersion upon another; yet it is necessary that we bring this idea with us to the reading of the New Testament, before we can affix to *baptizo*, as there occurring, the sense of immersion." Quoted in *Carson on Baptism*, pp. 262, 263.

A CONVERT from the theory of Immersionists says: "Instead of admitting that the original word, *baptizo*, means to pour or sprinkle, Independents contend that it describes no mode of baptism whatever. They are well aware that, in some passages, it could no more be translated to sprinkle than to dip, to pour than to plunge; and

they maintain that the term is used simply and solely to designate a RITE — an outward purification, without any reference whatever to the mode of its administration." We quote from the London edition, 1845, p. 127.

Judson, Baptist, says: "The word denoting baptism is derived from the verbal of the primitive word [*bapto*] by a change in the termination which never affects the primary idea." *Sermon on Baptism*, pp. 3, 4.

Dr. Gale, Baptist, says: "But I think it is plain from the instances already mentioned, that they [*bapto* and *baptizo*] are exactly the same as to their signification." *Reflections on Wall's Hist. Inf. Bap.*, p. 230.

Dr. Carson, Baptist, says: "*Bapto* signifies to dye by sprinkling, as properly as by dipping." *Carson and Cox on Baptism*, p. 63.

Now, by allowing Dr. Judson to draw the outlines of the premises, Dr. Gale to supply the argument, and Dr. Carson to return the verdict, we have sprinkling treasured up in the very bosom of the word *baptizo*. How? Because we have the admission that *bapto* and *baptizo* "are the same as to signification;" therefore, if *bapto* signifies to sprinkle, *baptizo* must also signify to sprinkle.

Well, is not *baptizo* proved to be a word of denomination by the use made of it by these writers — a word that simply gives a name to a dedicatory act of the Church, irrespective of any particular mode? Most clearly.

## CHAPTER XI.

John the Baptist, or John *Baptistes* — One that baptizes by Affusion.

ROBINSON, an Immersionist, observes: "John is called, by early Latins, John Tinctor — the exact Latin of JOANNES BAPTISTES, John the Baptist." See *Carson and Cox on Baptism*, p. 18.

The testimony of the *Saxon Testament*, in English dress, stands thus: "John the Fuller."

Dr. Carson says: "*Katabapto* signifies, literally, to dip down, that is, to dip deeply, or thoroughly. The preposition is designed to increase the action of the verb. Accordingly, *katabapton*, signifies a dyer." *Ibid.* p. 71.

Professor Stuart remarks: "John is called *Baptistes* in the following passages, viz: Matt. iii, 1; xi, 11, 12; xiv, 2, 8; xvi, 14; xvii, 13. Mark vi, 24, 25; viii, 28. Luke vii, 20, 28, 33; ix, 19. But, as this appellation determines merely his office, and not the manner in which he performed the rite of baptism, it would serve no purpose to pursue an investigation relative to this word; which of course must take its hue from *baptizo*." *Christian Baptism*, p. 35, edition 1833.

Well, after presenting a few more facts of this character, we shall be fully prepared to give, according to

our judgment, the exact import of Christ's Forerunner, *John the Baptist*.

The hot bath, in the public baths at Pompeii, was a basin twelve feet long, four feet four inches wide, and only one foot four inches deep. Around this was a marble bench, below the surface of the water, on which the bathers sat. They first scraped themselves, and were then washed by having water *poured* over them from vases or pails. But the name of the warm bath was in Greek, *Baptisterion*, in Latin, *Lavacrum*.

Dr. Smith, in his Dictionary of Classical Antiquities, p. 148, states that the vessel from which water was poured on the bathers, was also called a *Baptisterion*, and refers to Pliny for his authority. His words are: "The word *baptisterium*, is not a bath sufficiently large to immerse the whole body, but a vessel or *labrum*, containing cold water for pouring over the head." *Plin. Ep. v, 6, and Ep. xvii, 2. See Eschenberg's Manuel*, pp. 140, 539 — also *Potter's Grecian Antiquities*, vol. ii, p. 368.

This case is presented in the language of *Dr. Beecher*, p. 336.

We shall, for the sake of brevity, pass over some of the preceding titles, and begin with Dr. Carson. He tells us, that *katabapton* signifies a dyer. The question here is, why does *katabapton* signify a dyer? Carson answers, because he dips deeply, or thoroughly.

We shall now hear Dr. Smith. He says that the vessel from which water was poured on the bathers was called a *baptisterion*. Why was it called a *baptisterion*? Because it was used to pour water on the bathers.



Professor Stuart tells us that John was called *Baptistes*; that this appellation designated his office, taking its hue from *baptizo*.

Now, as the vessel was called a *baptisterion*, (the title taking its hue from *baptizo*) because it was used to pour water on the bathers, may we not safely conclude that the forerunner of the Saviour was called *Baptistes*, because he baptized by pouring, or sprinkling?

Can this conclusion be opposed by any rational objection? He, that would undertake the work, ought to be allowed the credit of being particularly fond of controversy.

Thus we have the exact import, in all probability, of *John Baptistes*, one who poured, or sprinkled, water on those who confessed their sins. This is a just, rational, and philological conclusion; a conclusion which must be admitted and received by those who contend for the classic sense of *baptizo*.

But, will it not spoil a vast amount of poetry respecting *John the Immerser*? The truth is, instead of being John the Immerser, he was John *Baptistes* — that is, one who baptized by *pouring or sprinkling*.

REFLECTIONS. *Kataduo*, by common consent, signifies to dip or immerse. *Katabapton*, according to the decision of Carson, signifies a *dyer*, one who dips deeply or thoroughly. Now, if John dipped the people deeply or thoroughly into water, how did it come to pass that he was not called a *katabapton*? Who will furnish a satisfactory response to this question? Time will show.

Turning away from this point we ask, did not the term, *Baptisterion*, designate the office of the vessel?

But what was its office? It was used to pour water on the bathers. In a similar way we must look on the title *Baptistes*. Did not this title designate the office of John? But, what was his office? He was set apart to baptize the people by pouring or sprinkling.

## CHAPTER XII.

### The character of the Baptism of John.

JOHN iii, 25, 26: "Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him."

In reference to purification we are thus informed, JOHN ii, 6: "And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins a piece." That the Jews did not immerse themselves in the water pots, in order to be purified, will appear remarkably obvious from the following language: "Jesus saith unto them, fill the water pots with water, and they filled them up to the brim. And he saith unto them, draw out now, and bear unto the governor of the feast, and they bare it. When the ruler of the feast had tasted the water that was made wine," &c. JOHN ii, 7, 8, 9. Now, if the water pots had been used to wash in by immersion, or by any other mode — would the Saviour have wrought the miracle just mentioned? Improbability forbids even a momentary indulgence of the thought.

The pots, as we have already seen, contained the water with which the Jews purified themselves; and here we observe, relying on the evidence or light before

us on the case, that we are compelled to believe the act was performed by affusion.\* Well, what next? This; the point in controversy was about baptism, which was regarded as a purification; hence the mode implied was affusion — the doctrine of a new or unusual mode not being so much as once remotely intimated. He, who can reject this conclusion, can, with the same propriety, reject any thing less than an absolute demonstration.

We shall now introduce the opinions of Chrysostom and Theophylact respecting the question in dispute between the disciples of John and the Jews. Chrysostom states: "That the baptism, i. e. of John and Jesus, did not differ in claims the context shows. What is this? There was a dispute between the disciples of John and a Jew, concerning purification. For the disciples of John, being jealous of the disciples of Christ, and of Christ himself, when they saw them baptizing, began to dispute with those who were baptized, as if their own baptism was superior in its claims to that of Christ, and taking one of the baptized they tried to convince him, but did not succeed."

Theophylact says: "There was a dispute concerning baptism between the disciples of John, moved with rivalry, and a certain Jew; for the Jew placed the claims of the baptism of Christ before those of John, but the disciples of John gave the precedence to the claims of their master's baptism."

\* Porphyry asserts, in *libel. de antro Nympharum*, that it was customary for married women to purify maidens by sprinkling or affusion, before marriages, with water taken from fountains and living springs.

Dr. Beecher, to whom we are indebted for these quotations, observes: "Chrysostom, Gregory of Nyssa, Cyril of Alexandria, and Theophylact, expressly testify that the question concerning purification was simply and only a question concerning baptism." Beecher, p. 213. To this Dr. Beecher adds: "Theophylact proceeds next to call it a question concerning purification. He thus expressly gives *baptisma* as an equivalent of *katharismos*. For, after stating the subject of the question just as I do, he proceeds to say of the disciples of John, and the Jews: "Disputing concerning *purification*, that is, *baptism*, they came to their master."

Dr. Carson, inasmuch as you are a decided Baptist, we wish to have your opinion here "respecting the fathers." "They knew the meaning of the language which they spoke." *Carson on Baptism*, p. 472. This view of the case, without an appeal to the testimony of the Scriptures, allows us to state, that the baptism of John was regarded as a ceremony denoting purification, and not as a figure of Christ's death, burial, and resurrection — the doctrine of Immersionists. Need we here repeat our persuasions, that the mode was by affusion.

We shall now give, so far as words are concerned, a confirmatory illustration of our position on John's manner of procedure — one burdened with force. *Jerome*, 390, A. D., translates Ezek. xxxvi, 25, thus: "I will pour out upon you clean water." In his comment he represents God as saying concerning the Jews: "For my name sake I spared, sanctified, and restored them, so that upon those who believe and are converted from error, I might pour out the clean water of saving bap-

tism, [*baptismi salutaris*] and cleanse them from all their abominations." *Beecher*, p. 306.

The preceding considerations will, in a very satisfactory way, account for the facts set forth in the following quotations. Wolfe, the celebrated missionary, found a people in Mesopotamia, who called themselves "the followers of St. John the Baptist, who was a follower of Christ." Wolfe inquired of them respecting their mode of baptism, and received this answer: "The priests or bishops baptize children thirty days old. They take a child to the bank of the river; a relative or friend holds the child near the surface of the water, while the priest sprinkles the element upon the child." *Journal*, vol. 2, p. 311. Wolfe asks: "Why do they baptize in rivers?" Answer: "Because St. John the Baptist baptized in the river Jordan."

And was this how John baptized in Jordan? Those, who call themselves his followers, respond — yes!

It now remains for us to inquire into the relation of John's baptism to Christian baptism. As John baptized, so far as mode was concerned, we presume the Apostles baptized; but, from the fact, that the ceremony of the Apostles did not accord with that of John, we are forced to the conclusion, that his baptism was not the baptism intended for the faith and practice of the church. John did not baptize in the name of the Father, Son, and Holy Spirit — the Apostles did.

We shall here permit a few of the fathers to speak on this branch of our subject. Justin Martyr says: "It," the baptism of John, "was a prelude to the grace of the Gospel." *Summers on Baptism*, p. 102.



St. Augustine says: "We read in the Acts of the Apostles, that those were baptized by Paul who had already been baptized by John for no other reason but because the baptism of John was not the baptism of Christ." L. v. *de Bapt.* c. 9. St. Optatus says: "No one had been baptized in the Trinity: no one had yet known Christ: no one had heard of the Holy Ghost: the baptism of John was different from the baptism of Christ. Paul said: In what baptism have you been baptized? And they said: John's. He persuaded them to receive the baptism of Christ." L. v. *Contra Parmenian.* St. Basil says: "That baptism [John's] was of an introductory character." *Hom.* 13, in *S. Baptisma.* Chrysostom says: "It was, as it were a bridge, which made a way from the baptism of the Jews to that of our Saviour: it was superior to the former, but inferior to the latter." *Hom.* 24. Tertullian says: "We recognize John as a kind of limit established between the old and new dispensations, in whom Judaism should terminate, and from whom Christianity should begin." L. 4. *contra Marcian.* c. 33.

To those of our Baptist friends, who contend that John's baptism was Christian baptism, we commend these views. Should they, however, remain unchanged, the testimony of Luke must convince them of their error, which reads: "And he," Paul, "said unto them, Unto what then were ye baptized? And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him who should come after him, that is, on Christ Jesus. When they heard

this, they were baptized in the name of the Lord Jesus ;” that is, Christian baptism was administered to them, showing that John’s baptism was not recognized as such. Acts xix, 3, 4, 5.

We now beg leave to insert the opinions of two prominent Immersionists on this point. Dr. Carson says: “ John baptized into the faith of the Messiah about to be manifested: Christ’s baptism must confess that Jesus is the Christ. This is an essential difference. John’s baptism did not serve for Christ’s baptism.” Speaking of John’s disciples being baptized again, he says: “ I know this is disputed ; but for my part I never doubted it, I cannot see how this can be denied without torturing the word of God, which I will never do for any cause whatever.” *Carson on Baptism*, pp. 166, 372.

Robert Hall says: “ As the ministry of John commenced previously to that of the Messiah, which succeeded his baptism, no rite celebrated at that time, is entitled to a place among Christian sacraments, since they did not commence with the Christian dispensation, nor issue from the authority of Christ, as head of the church.” Vol. 1, p. 372.

We shall close this chapter with the language of Dr. Carson: “ The baptism of John was in two points essentially different from the baptism of the apostolic commission ; but in *mode* and *subject*, it was perfectly coincident.” Page 175.

## CHAPTER XIII.

The Baptism of Christ in Jordan. — The mode by pouring. — The proof incontrovertible.

MARK: "And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized [*ebaptisthe*] of him in [*eis*] Jordan." In reference to the multitude he observes: "And there went out unto him all the land of Judea, and they of Jerusalem, and were baptized [*ebaptizonto*] of him in [*en*] the river Jordan."

The Saviour was *ebaptisthe eis* Jordan, and the people *ebaptizonto en* Jordan. Here, unless our mind is beclouded with error, we have a very nice feature in revealed truth; one over which tender honesty, influenced by the purest desire to comprehend the mind of the Spirit, ought to be exercised by all, especially by the expounder or commentator.

Dr. Carson, Baptist, speaking of Ulysses, says: "It is not at the river, but in the river, that he supposes himself to watch. He might be *in* the river, yet not in the water: all within the banks is the river." *Carson on Baptism*, p. 339. "All within the banks is the river." Here, according to this decision, we might say, that the people were baptized by John within the limits of the channel of Jordan, irrespective of any particular spot. This, by a small change in Carson's form of

speech, can be made quite obvious to the most careless observer. Let us read: "He — John — might have baptized in the river, yet not in the water: all within the banks is the river."

Maundrell, speaking of Jordan, says: "After having descended the outermost bank, you go a furlong upon a level strand, before you come to the immediate bank of the river." *Watson's Institutes*, vol. 2, p. 654. Carson tells us that "all within the banks is the river." Watson thus expresses himself respecting the performance of John in this place: "Baptized in Jordan, means no more than within the banks of Jordan, that is, in the bed of the river, which had a double bank, because of its great overflow at certain seasons." *Watson's Exposition*, Matt. iii, 6. Does not the common custom of speaking justify this view of the case? Do not planters say: "Our farms on the river?" And do they not also say: "Our houses on the river?"

The place judging from the term *en*, where John baptized the people, seems to stand in contradistinction to the place, judging from the term *eis*,\* where Christ

\* The language of the Saviour, John ix, 7, sheds much light on our position: "Go wash in [*nipchai eis*] the pool of Siloam." The word *nipto*, in this instance, simply signifies the washing of the eyes and face of the blind man. The pool of Siloam was the place *in* [*eis*] which the blind man washed; and the river Jordan was the place *in* [*eis*] which the Saviour was baptized. We are, from the nature of the case, persuaded that the blind man must have stood by the pool, and washed — just as we now stand by a vessel, and wash in it; but, in reference to the Saviour, we would say, the evidence of facts being with us, that he stood in the river, and there received baptism from the hands of John.

was baptized, the point, in connection with the mode, to which we now invite the special attention of our readers.

The Saviour was the antitype of Aaron ; and on this account he had to submit to a baptismal washing, corresponding with Aaron's baptism or washing at the door of the tabernacle. Aaron, after being washed, was anointed with oil ; and the Saviour, after being baptized, was anointed with the Spirit. How imposing the agreement, when we add to these considerations the age required, and the conformity thereto by the world's priest and Saviour !

Samuel Clarke, M. A., thus speaks on this subject : " Hereby he was installed into his ministerial office, as the priests by washing, Exod. xxix, 4 ; Lev. viii, 6." *Annotations on Matt. 3*, Glasgow ed. 1765.

Dr. John P. Campbell, *Proofs and Illustrations*, p. 6, says : " Thus it was that Aaron, whom Moses set apart to the office of priest, had been specially called of God, so Jesus, his antitype, being washed in water by John, was publicly designated to the priesthood by the

Numerous examples could be given from the Scriptures, in which *eis* assumes the character of *in* ; but we deem the undertaking unnecessary. We shall give one, however, from another quarter. Al-ciphron observes : " Having washed *in* [*eis*] the bath."

We hope that the reader will see the propriety and feel the force of the foregoing considerations. He was plunged, dipped or immersed *into* the river ! Does not this form of speech set forth an idea entirely foreign to the declaration, he was washed or baptized *in* the river ? We can wash *in* a river by various ways, baptize *in* a river by all approved ways ; but when we speak of dipping *into* — the matter is at an end — the action is unequivocally expressed.

call of God; or, as Dr. Hammond remarks with great vivacity, ‘by imposition of hands from heaven.’”

Jerome, a learned Latin father, speaking of the washing of Aaron and his sons, says: “Even then the sacraments of baptism symbolized the purification of the world.” Aaron was simply washed, and this Jerome calls a sacrament of baptism. Quoted by Dr. Beecher, p. 307.

Origen, a learned Greek father, thus speaks, comment on Romans, c. vi: “Christ was baptized by John, not with that baptism which is in Christ, but that which is in the law.” This is as scriptural as it is obvious.

But the question to be met here is, where did the Saviour receive the baptism which was “in the law?” In the water of Jordan. Why? The language used by Mark, apart from the *artistic* and *written* testimony of ages, seems to justify the conclusion. In addition, all things considered, it was the most convenient and becoming place that could have been selected for his baptismal washing.

Should disputers dissent from what precedes, founding arguments on the accusative case, or on the dative, they would do well to reflect on the fact, that *baptizo eis*\* are only once used, where water baptism is named,

\* Matt. iii, 6: *Ebaptizonto en*. Matt. iii, 11: *Baptizo en*. Mark i, 4: *Baptizon en*. Mark i, 5: *Ebaptizonto en*. Mark i, 8: *Ebaptisa en*. Mark i, 9: *Ebaptisthe eis*. Luke iii, 16: *Baptizo* — the *en* being understood. John i, 26: *Baptizo en*. John i, 31: *Baptizon en*. John i, 33: *Baptizein en*. Acts i, 5: *Ebaptisen* — the *en* being understood. Acts xi, 16: *Ebaptisen* — the *en* being understood; or, in other words, the *dative* without the *en*, denoting the application of one thing to another, or of water to the candidate.



in the whole history of our Lord ; and then to ask themselves this question — why did Mark use *baptizo en* when speaking of the people, and *baptizo eis* when speaking of the Saviour ?

Place, however, is the only thing intended by Mark, whether we refer to the people or to the Saviour. The form of speech, where the mode is mentioned, runs thus : “ I indeed baptize with water.”

Before we proceed further we must be allowed to make a few remarks on the extremes into which exclusive Immersionists and their opposers seem to urge their way. Exclusive Immersionists insist on too much when they contend that the Saviour was immersed, because inspiration announces the glorious truth to the world that he was baptized in Jordan. Their opposers, on the other hand, seem to admit too little in their expositions of the Greek propositions, *apo* and *eis*. All, without a moment's controversy, ought to see and admit that *apo* means *from*, and that *eis* means *at*. This ought to be received as an established fact. But even then a question arises, how are these terms to be understood in the narration of our Lord's baptism ?

Our opinion respecting *eis*, in this instance, is before the reader ; and so far as *apo* is concerned, we would observe, that intelligent Immersionists admit that the passage should be rendered thus : “ And straightway coming up from [*apo*] the water,” &c. Here we ask, in what situation does this view of the matter leave the baptism of the Saviour ? That he, after having submitted to the rite in the water of Jordan, ascended *from* the verge or bank.

This reduces the controversy to a single question, how was he baptized? Immersionists honestly believe by immersion, and we as honestly believe the reverse.

These considerations are designed to prepare the way for the evidence of engravings, over which no discussion can arise respecting the mode of Christ's baptism — engravings that will explain to the eye the exact procedure, rebuking doubt, and demanding faith.

The reader will find them all numbered, and accompanied by information pertaining to their localities and dates. They are as follows.

No. 1. *Baptism of the Saviour.*

The precise time of the origin of the Baptistry, where the original picture stood before the baptizer, as if to instruct him, cannot satisfactorily be explained. "The latter end of the first century," says Taylor. The date of the picture, however, he connects with the works of the second century. This we deem sufficient in reference to the "Baptistry in the catacomb of Pontianus, outside of the Portese gate at Rome;" a Baptistry to which we are indebted for this most ancient representation of the Saviour's

baptism by John. The Saviour, the reader will perceive, is standing in the water, and that John is standing on a rock, pouring water on his head. The Holy Dove descending, the emblematic lamb standing close by, and the single angel gazing at the creature baptizing his Lord — all, all appeal to our faith, showing a pleasing agreement with the teaching of the scriptures, and the testimony of ages. The cross is beneath, ornamented with precious stones, to the arms of which are hung the symbolical characters of Christ, A. Ω — thus found amid the disclosures of Inspiration: "I am Alpha and Omega."



Such is the character of this evidence ! And now let us here ask, can any thing, so honored with years, be produced in favor of John baptizing the Saviour by immersion ? A voice comes from the history of ages, saying — *No, no !!*

No 2. *Baptism of the Saviour.*



On the door of the Church at Beneventum, one of the first cities in Italy where the gospel was preached, and Christianity introduced, the original of this was beheld by all that entered. There it stood, continually teaching the old and the young how John baptized the Saviour. The picture shows that the latter stood in the water of Jordan, and that the former there baptized him by pouring. "It is," says Taylor, "extremely ancient."





No. 3. *Baptism of the Saviour.*

This is a representation in Mosaic of the baptism of Christ in Jordan, preserved in the Church, in Cosmedin, at Ravenna, which was erected, A. D. 401. *Taylor.*

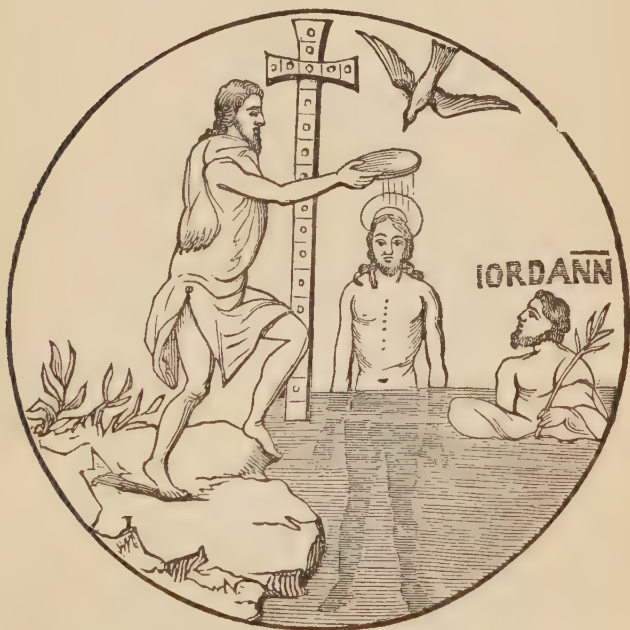
Christ is in the water of Jordan. John stands on a rock, pouring water out of a *patera* on his head. The Holy Ghost, in the form of a dove, is emitting rays of glory and of grace.

What John holds in his hand, as an instrument to baptize with, is called a *patera*, shell, by Ciampini; but it may be considered a bowl, inasmuch as we find, by turning to John iii, 34, this remarkable language: "He whom God hath sent speaketh the word of God; for God giveth not the Spirit *ἐκ μέτρου*—out of a measure—unto him." In a word, the whole may be taken thus: He will not pour the Spirit on him by



measure, as I pour out the water of baptism. What an imposing illustration of the passage!

No. 4. *Baptism of the Saviour.*



This representation is the centre-piece of the dome of the Baptistery at Revena; which building was erected and decorated in 454.

John the Baptist is drawn as standing on the bank of the river, holding in his right hand a shell from which he pours water on the head of Christ who is standing



in the water. Over the Lord is a crown of glory, and the figure of a dove, symbolizing the Holy Spirit.

The name JORDANN is written over the head of the mythological figure, which, according to the custom of the ancients, represented that river. *Taylor.*

No. 5. *Baptism of the Saviour.*



This picture is taken from the Church on the Ostiensis, at Rome. The outside is a plate of brass covering a substance of wood. The figures are partly in relief, partly engraved. Some of the hollows are inlaid with silver. The inscriptions are in Greek, with the motto — *ΒΑΠΤΙΧΘC*.

The door which it covers is dated 1070; but the plate is much older than the door; and from the letters, it is manifestly of Greek origin, and very ancient workmanship. *Taylor.*





No. 6. *Baptism of the Saviour.*

This subject is an ornament on the door of the great Church at Pisa. From the shape of the characters it must be of very ancient workmanship. The motto upon it is BAPTIZAT. It was obviously made for some Christian establishment. According to the tradition current among the Pisans, it was brought from Jerusalem by the crusaders, about the commencement of the twelfth century. *Taylor.*



The monuments of the Greek church represent Christ and John as standing in the water, and John pouring water on the head of Jesus. And in the old Syriac, the common language of Palestine in the time of our Saviour's sojourn, the word denoting *baptism*, was a root which signified *to stand*, in all the kindred languages. In consequence Michaelis (Ed. Castell. Syr. Lex.) and Gesenius (Hebrew Thesaurus) suppose it was so called, because the candidate stood in the margin of the water, when baptized. *Chapin's Prim. Church*, p. 53.

Be this as it may, we see that the Saviour was baptized standing, and we know that Paul was thus exhorted : " Arise and be baptized."

Justin Martyr, 140, A. D. says : " Jesus coming to the river Jordan where John was baptizing, he (John) went down with Jesus into the water." *Dial. Tryph.* P. II., p. 331.

Cyril of Jerusalem, A. D. 363 : " He, (Christ) also was washed in the river Jordan, and having communicated of the fragrance of his divinity to the waters, he came up from them, and the Holy Ghost in substance lighted on him, like resting upon like." *Cateches. Myst.* iii.

Optatus, A. D. 368 : " He, (Christ) went down into the water ; having been washed, whilst he was held in John's hands, the order of the mystery is followed, and the Father completed what the Son had asked, and what the Holy Ghost had foretold." *De Schism. Donat.* n. 7, p. 76.

Chrysostom, A. D. 387 : " The Lord of angels went down into the stream of Jordan, and sanctifying the

nature of water, healed the world." *Summers on Baptism*, p. 105.

Augustine, A. D. 400: "The waters which were accustomed to purify other things, when our Lord was washed in them, were purified." *Beecher on Baptism*, pp. 75, 76.

Again he says: "*Baptizatur a Joanne in carne; sed ipse Joannem in Spiritu lavat.*" He is baptized by John in the flesh, but he washes, or purifies John with the Spirit. *Lib. 3, c. 49.*

Here we ask, what transpired in the water? The preceding pictures respond: "Baptism by pouring." Can this be disputed?

St. Bernard, who was born 1091, A. D., thus speaks of the baptism of Christ:

"Exuitur vestimentis suis rex gloriæ, splendor luminis, et figura substantiæ Dei. Joannis manibus attrectatur caro illa sumpta de virgine, candidiorique derivata materia nudatur in flumine, felicis Baptistæ manibus *infundenda*. Descendunt angeli, et cœlorum agmina tota reverentia currunt ad creatorem. Baptizantem et baptizatum numina dominantia circumcingunt. *Infundit aquam* capiti creatoris creatura nobilior, et Dei verticem mortalis dextera contrectat et contingit." *Divi Bernardi de sancto Joanne Baptista Sermo. p. 1688, m; Antwerp edition, 1616.*

*Translation.* — The King of Glory, the brightness of the light, and form of the substance of God, is divested of his garments. The flesh which was taken from the Virgin, and derived from a purer source, is made naked in the river, to be affused by the hands of

the happy Baptist. The angels descend, and all the hosts of heaven hasten in reverence to their Creator. The ruling powers surround the baptizer and the baptized. A creature of a superior kind pours water on the head of the Creator, and a mortal right hand touches and moistens the head of God.

Mr. A. Campbell thus speaks of Bernard: "St. Bernard, though not of the fathers of the church, had more personal authority and popularity than any one man that ever lived since the Council of Nice — to whom popes and their vassals gave equal reverence — of whom Luther said: 'If ever there has been a pious monk who feared God, it was St. Bernard, whom I hold in much higher esteem than all other monks and priests throughout the globe?'" *Bap.* p. 346.

We shall now allow Dr. Carson, Baptist, to direct our confidence in reference to the fathers. His language is: "They knew the meaning of the language which they spoke." Page 472. Well, if they knew the meaning of the language which they spoke, how did it come to pass, on the supposition that the word baptize only signifies to immerse, that they allowed *pictures* or *engravings*, whether we refer to a baptistery, to a church, or to the door of a church, to teach that John baptized the Saviour in Jordan by pouring? Who will give a rational answer to this? Did not the pictures constitute an artistic language — much more impressive than written or spoken words? They understood the language which they spoke, without doubt, and the pictures presented their true sentiments.

Robinson, Baptist, says: "The doors of the very

ancient church of St. Paul in the suburbs of Rome are plated with brass ; the whole is divided into six perpendicular segments. Each segment is divided into nine parts, and each part contains one or more figures relating to the history of Jesus. It was formerly a most elegant exhibition, for the artist had let into the brass with the graver fine threads and filaments of silver. In the second square of the first segment on the left hand is the representation of the baptism of Jesus, who stands in the middle of the river, and his clothes lying by. The word baptism is on the upper part. Much in the same manner he is described in the Greek church. The Greeks have a custom of exorcising and blessing water on the Epiphany, on which day they celebrate a festival in commemoration of the baptism of Christ. In this ceremony they divide the water with a cross, on which the baptism of Jesus by the hand of John, attended by angels as before, is engraven. On the top are the Greek words, 'For he cometh unto John.' The missals for the same day are illuminated with figures very much like these. In all, Jesus is naked, but so represented as to appear perfectly delicate and chaste to the spectator. The same may be said of the picture of the baptism of St. Augustine, which is preserved in a church at Milan. At the top of the piece in the left hand corner are these words, *The baptism of Christ.*" Quoted by Hinton, pp. 171, 172.

Hinton, after giving this quotation, thus speaks, p. 172: "In doubting the immersion of Jesus they (we) set themselves in array against the whole church, true and apostate, except themselves. Can it afford other



than a lamentable proof, both of that state of ignorance as to the facts of history, in which these individuals suffer their respective charges to remain, and the undue power of clerical influence descending and yet remaining in churches reformed from the papal hierarchy? However free from such a censure in general, does not the charge brought by our Saviour against the Pharisees, rest against these brethren on this point, that, having the key of knowledge, they neither enter themselves nor suffer those that would?"

Not at all, friend Hinton; for the very pictures at issue fully satisfy us that the Saviour was baptized by pouring; and so we teach our people.

The appeal being to the pictures, we therefore submit, without the slightest fear, the matter to Baptists themselves.

We shall now hear what modern writers say respecting the preceding pictures. Taylor, speaking of the baptistery, to which the figure, marked 1, looks for its form and authority, states: "The baptistery may justly be dated before the latter end of the first century." The picture, however, he classifies with the disclosures "of the second *century*."

In his reflections thereon he observes: "I have chosen this picture of ancient baptism, because, as an example, it speaks for itself, beyond controversy; because it agrees with all other ancient representations known; because the action of the Baptist is clearly that of pouring; and because it is much older than any copy of the gospels now in existence. It is two centuries older than those venerable manuscripts, the

*Alexandrian* and *Vatican* copies; and is one of the earliest possible monuments of Christianity that can be now remaining." *Apostolic Baptism*, pp. 224, 225.

Buonarotti, treating on this subject, says: "There is a picture and a like history included in the baptism of Jesus Christ, in an ancient baptistery in the cemetery of Pontianus out of the Porta Portese at Rome." *Quoted by Taylor*, p. 225.

Taylor very appropriately states, p. 188: "Montfaucon observed, in the preface to his *Antiquite Expliquee*, that we learn a thousand particulars from ancient representations, sculptures, &c., concerning points of classic inquiry, which are not mentioned by any of the oldest writers."

Professor Stuart, speaking of the pictorial representation of Christ's baptism by John, as given by Dr. Munter, says: "He has exhibited several pictures or representations taken mostly from cemeteries and catacombs, some of which deserve particular attention." In reference to one of them he observes: "In the hand of John is a basin on which fire is represented as flowing down from heaven, while Jesus is *affused* with the water which descends from the basin." *Christian Baptism*, pp. 90, 91.

"Mamachi," says Bishop Kenrick, p. 191, "gives us the copy of an ancient medal preserved in the victorian Museum at Rome, in which our Redeemer is represented as standing in the water, and St. John pours the water on his head from a shell. The learned antiquarian does not venture to conjecture as to the age of the medal, but thinks that its antiquity does not

admit of question. *Originum et Antiquitatum Christianarum*, l. ii, c. 4, § 3, p. 238."

Mr. A. Campbell, speaking of the original of the picture, marked No. 1, says: "This stands in the chapel of the baptistery, in the small Church of the Catacomb Pontianus." But how does he dispose of it? In a very unbecoming manner, by saying: "No shell nor vial is seen in the picture. Probably, the baptizer had dipped his finger in the Jordan." *Baptism*, p. 420. And this is how the sacred evidence of antiquity is treated, because it stands opposed to the doctrine of Immersion!

Taylor, p. 214, says: "Robinson—Baptist—places John on the bank of the river, but not in the water." Again he says, pp. 215, 216: "I have followed Robinson through the very work that he selected when composing his '*History of Baptism*,' and have restricted my examples to that collection. He notices the preceding representations; but he did not dare to bring their figurative evidence together; because their united testimony would completely have overturned the Baptist hypothesis."

We shall here dispose of our particular notice of the picture above mentioned, by adopting the language of Taylor, p. 226, respecting the original: "For what purpose was it placed in that subterraneous vault, if not to instruct the administrator and the convert, that thus their Lord himself was baptized in Jordan?"

Mr. A. Campbell, after appealing to the fathers on the subject of immersion, turns round, and calls the pictures before us, which but speak their creed respect-

ing the Saviour's baptism — "OLD WIFE'S FABLES." Why does he so rudely treat the ashes of the holy dead? Because the testimony is against him. Strange inconsistency! *Baptism*, p. 420.

Here we shall allow Taylor to speak again: "Those Greek and Latin workmen, with the Greek and Latin Ecclesiastics under whose direction they wrought, together with their Churches, either believed that John's baptism was administered by POURING, or they were guilty of a conspiracy and intention to deceive their people; by representing this action as performed in a certain manner, when they knew in their hearts and consciences that it was performed in a manner totally different, ABSOLUTELY INCONSISTENT with what they represented; and nothing less than IMPOSSIBLE to be thus performed at the time, and for the purpose. Those may believe this who can. There was no purpose to be answered by this flagrant iniquity. The workmen lived in distant countries; they lived in distant ages; how then could they combine? Who does not see in these distinct evidences the UNIVERSAL conviction of the truth of the action, as here represented? A more forcible appeal cannot be made to the heart and judgment, by means of the sense. Every man not stone blind — or not *so blind as those who WILL NOT SEE*, must feel the force of this appeal." *Apostolic Baptism*, p. 215.

Well, do not the preceding proofs "make sad work with a large amount of poetry and sentimentalism about *following Christ into the water*, and being buried with him in *the liquid grave*?" Most assuredly; for

they show he was baptized in the water of Jordan by *pouring*.

Respected reader, ought not Immersionists, unless they can produce preponderating testimony, to abandon their darling notion, that Christ was immersed? Where is the evidence of this? Let it be named, and we too may talk about the *liquid grave*. They cannot turn our attention to it. Would that we could urge them to undertake the work, beginning with John, and ending with St. Bernard, A. D. 1130 — the opinion of Dr. A. and Prof. B. — men of yesterday, being too late in history to decide the question. Let them but place, according to the limits prescribed, preponderating testimony before us, and we shall become a Baptist, contending that the fathers, who represented the Saviour as being baptized by pouring, were mistaken.

On this we insist, or faith in the doctrine of our advocacy. Should not every man, who hears a Baptist minister preach, talk, or write on this subject, keep him to the point here proposed? Let this be done, and an unfounded creed will be the result.

Ah! why do we so write? Does not Dr. Carson say: "There is not in Europe, there never was in existence a great scholar who would deny that Jesus Christ was immersed in Jordan? Nothing but the confidence of ignorance could ever venture such extravagance." Page, 303.

This is a hard saying; who can receive it? Who, after reading the evidence of this chapter, will receive it? The unbiased mind responds — who?

We do not deem it necessary to appeal again to the

artistic evidence of this chapter — evidence which unfolds the faith of multiplied thousands, directly contradicting Dr. Carson ; yet we shall introduce once more St. Bernard, who says : “ *A creature of a superior kind pours water on the head of the Creator, and a mortal right hand touches and moistens the head of God.* ”

It would seem like piling Ossa upon Pelion, were we to add another word to what precedes ; and so we leave the baptism of our Lord and Saviour by John.



## CHAPTER XIV.

The word *in*, as used in the accounts given of John's Baptism, only refers to place ; Simply turns our attention to this point, or to that point, where he administered the rite.

PROFESSOR STUART, speaking of the places where John baptized, says : " I have already remarked, that Bretschneider considers Matt. iii, 6, All Jerusalem, etc. . . . were baptized [*en to Iordane*] *in the Jordan*, as designating the place where they were baptized. This he seems to justify by an appeal to Mark i, 4, John was baptizing [*en to eremo*] *in the desert*." Page 35.

We shall now direct attention to the exact language of Inspiration respecting this subject. Matthew, chap. iii, 6, speaking of the place where John baptized the people, says : "*Ebaptizonto en to Iordane*." Mark, i, 4, speaking of the place where John baptized the people, says : "*Baptizon en te eremo*." Again, verse 5, he says, "*Ebaptizonto en to Iordane*." But in verse 9, speaking of the place where the Saviour was baptized, he says : "*Ebaptisthe eis ton Iordanen*." John, i, 28, speaking of the place where the Baptist baptized, and answered the messengers from Jerusalem, says : " These things were done [*en Bethabara*] *in Bethabara* beyond Jordan, where John was baptizing." Again,

chap. iii, 23, he says : " And John also was baptizing [*en Ainon*] *in Enon*."

We deem it necessary to give, in this connection, the exact language of Inspiration respecting the mode of John's baptism. The reader, having this before him, will be able, at one glance, to perceive the difference by a just comparison, and to act intelligently in reference to the exercise of the judgment. Matthew, chap. iii, 11, speaking of the mode of John's baptism, says : "*Baptizo en hudati*." Mark, i, 8, says : "*Ebaptisa en hudati*." But Luke, iii, 16, says : "*Baptizo hudati*." Again, Acts i, 5 : "*Ebaptisen hudati*." And, again, Acts xi, 16 : "*Ebaptisen hudati*."

The translation of *Ebaptizonto en to Iordane*, all must see, is — Baptized *in* the Jordan ; and the translation of *Baptizo hudati* is, — Baptize *with* water.

*In*, from what precedes, must be regarded as the invariable sign of the place where John baptized, and *with* must be regarded as the invariable sign of the mode of his baptism ; that the application of water to the candidates is clearly expressed. The remainder of this chapter, however, we shall confine to reflections on *in*, suspending *with* for future consideration.

Matthew ii, 1 : " Now when Jesus was born *in* Bethlehem of Judea," &c. *In* Bethlehem. Does not *in* here mean that he was born within the limits or boundaries of a city called Bethlehem ?

Matthew ii, 22 : " But when he heard that Archelaus did reign *in* Judea." *In* Judea. Does not *in* here simply mean that a certain personage ruled within the limits of a country called Judea ?

Matthew ii, 23 : “ And he came and dwelt in a city called Nazareth.” *In* a city. Does not *in* here signify that the individual here mentioned went and took up his abode within the limits of a city called Nazareth ?

Matthew iii, 1 : “ In those days came John the Baptist, preaching in the wilderness of Judea.” *In* the wilderness. Does not *in* here signify that John proclaimed the baptism of repentance within the limits of a portion of the country called the wilderness of Judea ?

Matthew iii, 3 : “ Crying in the wilderness.” *In* the wilderness ; that is, within the limits of the wilderness.

Mark i, 3 : “ The voice of one crying in the wilderness.” *In* the wilderness ; that is, the voice of one was heard within the limits of the wilderness.

Luke i, 80 : “ And was in the deserts till the day of his showing unto Israel.” *In* the deserts. Does not *in* here signify that the person mentioned was within the limits of places called deserts for a specified time ?

Luke ii, 8 : “ And there were in the same country shepherds abiding in the field.” *In* the same country ; that is, within the limits of the country. *In* the field ; that is, within the limits of the field.

John i, 23 : “ I am the voice of one crying in the wilderness.” *In* the wilderness — within its limits.

We shall now give, for the purpose of making our argument undeniably plain, a few examples corresponding with the statements pertaining to the baptism of John. “ The Methodists baptized about fifty of their converts *in* the field where they held their camp meeting.” *In* the field ; that is, within the limits of the

field. Was not the action, however, performed *on* the ground, within the limits named?

“The Episcopalians are now baptizing thousands of converts from Romanism in Ireland.” *In* Ireland; that is, within the limits of Ireland, *on* the floors of their churches.

“The Presbyterians baptized about seventy converts in the valley where they held a protracted meeting for the benefit of the Indians.” *In* the valley; that is, within the limits of the valley, *on* its soil.

We are now ready to apply this mode of interpretation to the accounts given of John’s operations. Matthew iii, 6: “And were baptized of him in Jordan, confessing their sins.” *In* Jordan; that is, within the limits of its channel, *on* the strand of the channel, *confessing* their sins, they were baptized. It is highly probable that a confession of sins was made by the assembly while the baptizer baptized. Indeed, the participle, *confessing*, fully sanctions this view of the case. We may then contemplate those to be baptized, and John, the baptizer, as standing, or if any prefer it, John standing, and the people kneeling, within the limits of Jordan; that is, between the outermost bank and the innermost.

Mark i, 4: “John did baptize in the wilderness.” *In* the wilderness; that is, within its limits, *on* its soil.

Mark i, 5: “And were baptized of him in the river Jordan.” *In* the river; that is, within its limits, *on* the strand.

In order to show our Baptist friends that this is not a novel exposition we shall here allow Dr. Carson to

speak, who says: "It is not at the river, but in the river, that he (Ulysses) supposes himself to watch. He might be *in the river*, yet not in the water: all within the banks is the river." *Carson on Baptism*, p. 339. Was not Ulysses within the limits of the channel of the river, watching on the strand?

Mark i, 9: "And was baptized of him in Jordan." See chapter thirteen of this work.

John i, 28: "These things were done in Bethabara, beyond Jordan, where John was baptizing." *In* Bethabara; within the limits of a place called Bethabara, which was beyond Jordan, not in Jordan.

John iii, 23: "And John also was baptizing in *Enon*." *In* Enon; that is, within the limits of a country called Enon, *on* its soil. We are not informed that John was baptizing in the water of Enon, but *in* Enon.

To reason thus — "John baptized in Jordan; therefore he immersed the people in water," is to trifle with solemn things.

Does not Inspiration declare that John baptized in the wilderness? Did he immerse the people in the soil of the wilderness? If to baptize *in* Jordan means to immerse in the water of Jordan, surely, to baptize *in* the wilderness must mean to immerse in its soil, unless a baptism by affusion be granted in this instance.

Again, does not Inspiration assure us that John baptized in Bethabara, and that Bethabara was beyond Jordan? Did John immerse the people *in* Bethabara?

To avoid the insurmountable difficulty that arises here, Immersionists tell us that "Jordan was close by." What of this? When we say that an act was performed

in the city, do we mean that it was performed *in* a river close by? If a transaction takes place one breadth of a finger beyond the corporate limits of a city, the matter cannot be represented as if occurring in the city. If John baptized in Jordan, the act was not performed in Bethabara; on the other hand, if John baptized in Bethabara, the act was not performed in Jordan.

The accounts, when duly arranged, run thus — John baptized in the wilderness, in Jordan, in Bethabara, and in Enon. This aspect of our investigation shows that John baptized in four places.

The following considerations will clearly bring before the mind of the reader the drift of our argument. When we say that John baptized in Jordan, can the hearer tell how John baptized? He cannot. When we say that John baptized in the wilderness, in Bethabara, and in Enon, do men understand the mode involved? They do not.

In order to make all this remarkably obvious we shall resort to examples. A. traveled in Kentucky. Can any man tell us, by this form of speech, how A. traveled? He cannot. B. washed himself in the room. Can men tell us, by this form of speech, how the act was performed? They cannot. Do not all see that *in* only turns attention to the place? A traveled *in* Kentucky, and B. washed himself *in* the room.

Even if John immersed in the wilderness, the word *in* only turns our attention to the place.

We assert, without the fear of contradiction, that a declaration respecting the performance of an act, showing a word of denomination connected with *in*, cannot

be understood, never was designed to be understood, without an explanatory form of speech.

Gentle reader, there was a man *murdered in* Orleans last year — can you tell us how the act was accomplished? If you can, we can tell you, without an additional word, how John *baptized in* Bethabara, *in* Enon, *in* the wilderness, and *in* Jordan.

We close with the heading: The word *in*, as used in the accounts given of John's baptism, only refers to place; simply turns our attention to this point or to that point, where he administered the rite.



## CHAPTER XV.

A Baptism with water — Not a Baptism in water — was the Baptism of John.

IN the outset of this chapter, on account of the evidence to follow, we may appropriately introduce the impressive and beautiful sentiment :

God is his own interpreter,  
And he will make it plain.

Matthew iii, 11 : “ I indeed baptize you with water unto repentance ; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear ; he shall baptize you with the Holy Ghost, and with fire.”

Mark i, 8 : “ I indeed have baptized you with water ; but he shall baptize you with the Holy Ghost.”

Luke iii, 16 : “ I indeed baptize you with water ; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose ; he shall baptize you with the Holy Ghost, and with fire.”

John i, 26 : “ John answered them, saying, I baptize with water.”

John i, 31 : “ Therefore am I come baptizing with water.”

John i, 33 : “ But he that sent me to baptize with water, the same said unto me, upon whom thou shalt

see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

Acts i, 5: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

Acts xi, 16: "Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost."

Acts xix, 4: "Then said Paul, John verily baptized with the baptism of repentance."

This is the language by which we ascertain the mode of John's baptism. He baptized with water. Take, for instance a piece of silver, and pour on it a little water, and the silver may be said to be baptized *with water*. On the other hand, if we take a piece of silver and dip it in water, the silver may be said to be baptized *in water*. An action with water, and an action in water, are thus found to be entirely different.

Matthew tells us that John baptized in Jordan; but the question is, how did John baptize? The same witness must be allowed to answer. His testimony is, John baptized with water; that is, he applied the water to the candidates. If he and they stood in the water even up to their waists, the baptism was with water. This is the legitimate sense of the account given of John's baptism by Matthew.

Bishop Kenrick thus states his persuasion: "It is not to be forgotten that the legal purifications of great multitudes were all performed by aspersion; which renders it not improbable that this mode was followed by the Precursor, at least when a number was to be

baptized." *Treatise on Baptism*, p. 190. See *Exod.* xxiv, 8 — *Numb.* viii, 7.

Lightfoot says: "As it is beyond doubt that John took those whom he baptized into the river, so it is scarcely less certain that he there sprinkled them with water." *Com. on Luke* iii, 16.

Dr. Guise says: "It seems therefore to me, that the people stood in ranks near to, or just within the edge of the river; and John, passing along before them, (here we would add, the people at the same time 'confessing their sins') cast water upon their heads or faces, with his hands, or some proper instrument; by which means he might easily baptize many thousands in a day." *Note on Matt.* iii, 6.

Booth, Baptist, speaking of this, says: "Of this Mr. John Wesley has been the humble transcriber; and Mr. Arch. Hall gives Dr. Guise's note the sanction of his express approbation." *Bap. Lib.* p. 408.

Horsey observes: "I presume, that the multitude stood in ranks at the brink, or just within the edge of the river, while the administrator sprinkled or poured the running water on them." *Infant Bap. stated and defended*, p. 20.

Dr. Carson, Baptist, says: "I will not oblige him — John — to go into the water at all; he might have stood on the bank." *Carson on Baptism*, p. 336.

Some think, because Inspiration declares that John went to the water to baptize, that he immersed the candidates. Do they not, in coming to this conclusion, seem to forget that John baptized where he preached? If the most zealous advocate of baptism by affusion

had officiated by the side of John, he would, under the circumstances, have acted as John acted.

Mark tells us that John baptized in the wilderness ; but the question is, how did he there baptize ? The response of Mark is, *with water*. If it could be proved that there was a pond at every point where he preached, and that he stood in the pond while baptizing, the testimony of Mark would still be, John baptized *with water*.

John tells us that the Baptist baptized in Bethabara ; but the question is, how did the Baptist there baptize ? The answer of John is, *with water*. If it could be proved that the place abounded with vessels which were used for the purpose of bathing, and that the candidates were placed in the vessels, the import of John's testimony would still be, the baptism was *with water*.

Again John tells us that the Baptist baptized in Enon ; but the question is, how did he baptize in Enon ? The response of John is, *with water*. If it could be proved that the Baptist stood in the springs of Enon while baptizing, the undeniable testimony of John would still be, the baptism was *with water*.

This is how Inspiration speaks respecting the mode of John's baptism. The language is, as if it were written, he baptized by affusion.

Here, however, we must be permitted to introduce another passage—one that will fully confirm our position respecting the places where John baptized, and what we have said respecting his mode of baptizing. John x, 39, 40 : “ Therefore they sought again to take him ; but he (Christ) escaped out of their hands ;

and went away again beyond Jordan, into the place where John at first baptized, and there he abode.”

This passage establishes the following points ; that John first baptized beyond Jordan, not in Jordan, and that Christ “ went into the place where John at first baptized, and there he abode.”

Now, if water was the place where John baptized, how could it be said that the Saviour resided there ? Did he reside in the water ? Was not the place beyond Jordan ? Can a place beyond a river be converted into the river ? It would seem so, judging from the arguments of Immersionists.

The place beyond Jordan, where Christ went into, and resided, was a proper place for baptism by affusion, but a very unfit place for baptism by immersion. These considerations, had we been raised an Immersionist, would at once subvert our faith, and make us a thorough convert to the doctrine of baptism by affusion.

## CHAPTER XVI.

*Baptizo — En* — The baptism of John in contrast with the baptism by the Spirit — All duly considered — The result baptism by Affusion.

IMMERSIONISTS very gravely inform us that “*Bapto*, with its compound *embapto*, is found six times in the New Testament; *baptizo* is found eighty times: *baptismos*, four times; *baptisma*, twenty-two times; and *baptistes*, fourteen times; in all one hundred and twenty-six times;” and that “they are never translated by any of the words *sprinkle*, *pour*, or *purify*.”

Would those who so speak know the reason? Can *walk* represent *travel*? Can *rinse* represent *wash*? If so, *sprinkle*, *pour* or *immerse* can be introduced as a fit representative of baptize. We can *baptize* by *pouring*, or by *immersing* — can *travel* by *walking*, and *wash* by *rinsing*; but cannot convert terms of denomination into terms of mode, nor make terms of mode represent terms of denomination.

The following examples will illustrate the power of words of denomination. Carson, p. 44, says: “Near-chus relates that the Indians dye [*baptize*] their beards. It will not be contended that they dyed [*baptized*] their beards by immersion.” *Bapto* was simply used to give the act a name.

Tertullian, 200, A. D., p. 357, Paris, 1634, speaking

of Christ, says: "These two baptisms [the water and the blood] he poured forth from his pierced side." *Baptizo* is here used in the sense of giving a name to an act.

Robinson, Baptist Historian, says: "The English translators did not translate the word baptize, and they acted wisely; for there is no word in the English language which is an exact counterpart of the Greek word, as the New Testament uses it, containing the precise ideas of the evangelists, neither less nor more." Quoted by Carson, p. 22.

When Immersionists turn their attention to the word *immerse*, as a representative of *baptizo*, we hope that they will call up the preceding considerations, and blush before their folly.

Mr. A. Campbell, laboring to destroy the force of *with* in construction with baptize, says: "On counting the actual occurrences of *en* in the New Testament, I find it is found 2660 times. Of this immense number of times, though these learned doctors tell you of its two-and twenty meanings, it is translated in your common testament 2045 times by *in*." *Campbell on Baptism*, pp. 157, 158.

Well, what of all this? We could give 2660 instances where *en* would speak to the translator, saying: "I must be translated *in*." And we could give 2660 instances where *en* would speak to the translator, saying: "I must be rendered *with*."

Take for a sample, respecting the sense *in*: *En* [*in*] the house, *en* [*in*] the room, *en* [*in*] the lot, *en* [*in*] the garden, *en* [*in*] the street, *en* [*in*] the country, *en*



[*in*] the town, *en* [*in*] the city, *en* [*in*] the Church, *en* [*in*] Jerusalem, *en* [*in*] Euon, *en* [*in*] the temple, *en* [*in*] the wilderness, *en* [*in*] Bethlehem, *en* [*in*] Samaria, *en* [*in*] the holy place, &c.

We shall now give a sample respecting the sense *with*: A. struck B. *en* [*with*] a club, C. shot D. *en* [*with*] a gun, E. sprinkled F. *en* [*with*] water, G. washed the warrior's wounds *en* [*with*] water, H. wet his pillow *en* [*with*] tears, Moses sprinkled the tabernacle *en* [*with*] blood, anoint thine eyes *en* [*with*] eye-salve, his eyes are as the eyes of doves washed *en* [*with*] milk, &c.

The following example will give a clear demonstration of the use of *en* as a preposition of instrumentality: "And out of his mouth goeth a sharp sword, that *en* [*with*] it he should smite the nations; and he shall rule them *en* [*with*] a rod of iron." *Rev.* xix, 15.

Let us now see how the passage will read with *en* rendered *in*: "And out of his mouth goeth a sharp sword, that *in* it he should smite the nations; and he shall rule them *in* a rod of iron."

But Mr. A. Campbell confronts all this, saying: "*In* [*en*] is neither *at*, *with*, nor *by*; except by figure." *Bap.* p. 157.

What an easy thing it is to fill pages of books *en*, *with* [not *en*, *in*] learned nonsense!

Dr. Carson, however, ruins the labors of Mr. Campbell, and the labors of his Baptist brethren, respecting the word *en*; for he emphatically says: "It signifies *WITH* in classical Greek, as well as in the Septuagint or New Testament; and just in the same circumstances." Page 122.

We hope that our Baptist friends will remember this, and govern themselves accordingly.

In addition to what precedes we observe, that Luke, in some instances, does not use *en*. His language is: "*Baptizo hudati — Ebaptisen hudati — Ebaptisen hudati.*" See the fourteenth chapter of this work.

The *en* not being here, how can we read, baptized *in* water? The Immersionist replies: "The *en* not being here, how can we read, baptized *with* water?"

Dr. Carson, knowing that you would go as far as possible to support immersion, we here solicit your opinion respecting this matter. "With respect to Luke iii, 16; Acts i, 5; xi, 16, I admit that as far as syntax is concerned, the verb might be *rantizo*, to sprinkle, and the preposition understood [*en*] might be translated *with*. But even were it translated *with*, the the preposition expresses the baptizing substance, not the mode of baptism." Page 292.

Well, we shall test the matter by the following example: "His father struck him *with* a book." Does not *with* clearly show that the book was applied to the child? Could any person, who would respect either reason or language, infer from this form of speech, that the child was immersed or plunged in the book?

Luke iii, 16: "*Baptizo hudati.*" Carson says: "The preposition — *en* — understood might be translated *with*." Would not the reading then be: "Baptized with water?" Yes, and therefore we might as well say, that the father immersed the child in the book, as to say, John immersed in water.

The father struck the child with a book; that is, he

applied the book to the person of the child ; and John baptized with water ; that is, he applied the water to the candidates.

Who, under the influence of reason, can, for a moment, doubt this self-obvious conclusion ?

Let us now see, however, what Inspiration says respecting the dative without the *en* — the point at issue under the testimony of Luke.

John xiii, 5 : “ Began to wash the disciples’ feet, and to wipe them [*to lentio*] *with* a towel.” Here, the *en* understood points us to the towel, and to its application to the feet of the disciples. Their feet were not wiped *in* a towel, but simply wiped *with* a towel.

Hebrews ix, 21 : “ He sprinkled likewise [*to aimati*] *with* blood, both the tabernacle and all the vessels of the ministry.” The *en*, understood, directs our thoughts to the blood, and to its application to the tabernacle and the vessels of the ministry.

Acts x, 38 : “ How God anointed Jesus of Nazareth [*pneumati hagio*] *with* the Holy Ghost [*kai dumamei*] and *with* power.” We deem a reference to the preceding comments sufficient here.

Luke iii, 16 : “ *Baptizo hudati*, baptize with water, that is, the water was applied to the people by John. This is a plain case.

It does seem as if the Holy Spirit labored to teach the doctrine of baptism by affusion. The power of the Greek language could not have made baptism by affusion plainer. We say baptism by affusion, using the word in its proper sense, the name of a rite ; for a word of mode could not have been introduced to specify an ordi-

nance of the household of faith. *Kataduo*, *rantizo*, and *ekcheo*, are alike excluded.

Permit us, in this connection, to present an example of the dative with the *en*, in order to illustrate the scriptural evidence immediately to be introduced. "The Queen planted those flowers *en*, [*in*] a favored spot, and then wet them *en* [*with*] water." In this we see that *en* is used as a preposition of place, and also as a preposition of instrumentality.

Do we not use *with* as a preposition of instrumentality, and also as a preposition of accompaniment? We, it is true, have *in* to designate place, and *with* to denote instrumentality; but the Greek language uses *en* to express both. The reader, on this account, must see that the sense of *en* is partly regulated by the structure of the sentence, and partly by the character of the circumstance implied. In the example just given a child can see that *en* is a preposition of place, and also a preposition of instrumentality. The Queen wet the flowers *en* [*with*] water; that is, she poured or sprinkled water on them. Water is the instrument, *with* the sign.

We are now fully prepared to introduce the testimony of Inspiration. Matthew iii, 11: "I indeed baptize you with water: he shall baptize you with the Holy Ghost, and with fire." On the day of Pentecost the Apostles were baptized internally and externally. The visible baptism appeared unto them as cloven tongues of fire, resting on them. The invisible baptism is thus described: "And they were all filled *with* [not *in*,] the Holy Ghost, and began to speak with other tongues, as

the Spirit gave them utterance. Acts ii, 3, 4. These baptisms so changed the Apostles, that mockers said : "These men are full of new wine." To this Peter replied : "This is that which was spoken by the prophet Joel : And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." On the same occasion, in his protracted remarks, he said : "He — Christ — hath shed forth this, which ye now see and hear." The Holy Ghost was poured on them. Here, without controversy, all may learn that their spiritual baptism was a plain comment, showing how John baptized.

Let us, however, expatiate a little more on the idea of likeness between the baptism of John and the baptism with the Spirit. "He hath shed forth this," said Peter, "which ye now see and hear." *Shed forth.* The meaning seems to be, that a portion of the visible glory of the Holy Spirit rested on the Apostles, corresponding with the water poured or sprinkled on the heads of those who were baptized by John.

This is how we understand the baptism of John, and also the baptism with the Holy Ghost. John baptized with water, and the Saviour baptized with the Holy Spirit.

But, as the deformity of error can be made remarkably obvious by contrast, let us here give the faith of Immersionists respecting this matter. They represent John as saying : "I indeed immerse you in water : he shall immerse you in the Holy Ghost." What an intolerable idea ! It is opposed by reason — the language of John, and the language of Peter. Peter said : "He hath

shed forth this, which ye now see and hear." Strange language to use in reference to immersion! But how imposing in reference to affusion!

Here, for the purpose of showing the reader that the thought of immersion cannot be entertained, except at the expense of a violent improbability, we shall introduce the associated testimony of the scriptures respecting the mode inculcated by the baptism with the Spirit.

Luke xxiv, 49: "And behold I send the promise of my Father upon you." *Upon you*. Are men immersed by an action upon them? Affusion is the idea. Acts ii, 17: "I will pour out of my Spirit." Acts ii, 33: "He hath shed forth this, which ye now see and hear." Acts viii, 16: "For as yet he was fallen upon none of them." Acts ix, 17: "And be filled with [not in] the Holy Ghost." Acts x, 44: "The Holy Ghost fell on all them which heard the word." Acts x, 45: "On the Gentiles also was poured out the gift of the Holy Ghost." Acts xi, 15: "The Holy Ghost fell on them as on us as at the beginning." Titus iii, 5, 6: "The Holy Ghost, which he shed on us abundantly."

Here we have *upon you, pouring, shedding, falling, filling with*; but not the most remote idea of immersion, either in fact or figure.

John, in view of what precedes, may be understood thus: "The Holy Ghost will be poured upon you, shed upon you, or fall upon you, as I pour water upon you, shed water upon you, or let water fall upon you." In this we behold a pleasing correspondency — sanctioned by reason, fact, and the plain teachings of the scriptures.

In a word, as Christ baptized by pouring, so John



baptized by pouring. All this is implied in the declaration of John: "I indeed baptize you with water: he shall baptize you with the Holy Ghost."

We shall now introduce the opinions of a few authors on this subject.

Dr. Carson, p. 114, says: "Milton, speaking of the baptism of the Spirit, indeed uses the phrase 'on all baptized.'" "I would not," says Dr. Carson, "scruple to say, *baptized with the Spirit*, when there was no need of accuracy of distinction." Would Dr. Carson teach the inspired writers how to speak? Did not John emphatically declare, that Christ should baptize with the Holy Ghost?

Ewing and Bishop Pearce say that "distributed flames of fire appeared like tongues, and sat down upon every one of them;" that is, corresponding with the distributed water which appeared on the heads of the candidates baptized by John. *Quoted by Carson, p. 110.*

Ewing says that "the mode of the baptism, Acts i, 5, is explained verse eight." To this Dr. Carson replies, p. 110: "The influence of the Spirit when *come*, not the coming of the Spirit, is the baptism." Exactly so; this is the office of the word baptize; but, was not the mode of this baptism by pouring? While men dispute about the power of a verb, or the character of a preposition, let the honest inquirer after truth look to Acts ii, 17, 33, for a particular illustration of the mode of John's baptism.

But let us now see how Dr. Carson works against himself. He says, p. 55: "My position is, that it



[*baptizo*] always signifies to dip ; never expressing any thing but mode.\*” Does he stand by this position ? He does not ; for, on seeing that the Saviour baptized with the Holy Spirit, and that the mode was by pouring, he declares : “ The influence of the Spirit when come, not the coming of the Spirit, is the baptism.”

Charity forbids comment. It is an open retreat from an insurmountable difficulty.

Hall, speaking in reference to Acts ii, 19 ; xi, 15, 16, says : “ The mode of baptism here spoken of, is under the figure of pouring, shedding forth.” *Quoted by Carson*, p. 407.

Grotius says : “ To be baptized here, is not to be slightly sprinkled, but to have the Holy Spirit abundantly poured upon them.” *Apud Poli Synopsin*, ad Act. i, 5.

Dr. A. Campbell : “ It is idle to talk of their being immersed in the Holy Ghost. The historian tells us that the sound, and not the Holy Ghost, filled the house. This descent of the Holy Ghost is called a baptism ; and, doubtless, is what John means when he says Christ will baptize with fire and the Holy Ghost.” *Scripture Baptism*, p. 80, ed. 1844.

Bishop Kenrick : “ The communication of the Holy Spirit is uniformly represented in the scriptures as an infusion. However abundant the communication of

\* Basil, speaking of the martyrs, says they were *en to aimati ebaptisthesan* ; that is, baptized with their own blood. Rom. de. 40. Would Dr. Carson say that the word expresses immersion in this instance ? Were the martyrs immersed in their own blood ? They were baptized *with* their own blood.

this divine Spirit may have been, it is clear that it is signified in scripture by infusion, rather than by immersion." *Treatise on Baptism*, p. 189.

Dr. Pond: "Water baptism is a symbol, an emblem of spiritual baptism. \* \* 'I will pour my Spirit on thy seed.' This pouring out is in scripture called the baptism of the Holy Ghost, of which water baptism is the instituted sign." *Pond*, pp. 15, 16.

The Encyclopedia of Religious Knowledge, in a note on the article *baptism*, says: "But if baptism, with water is not significant of the baptism of the Spirit, then why are the two baptisms spoken of by Christ in such immediate connection? And why is the renewing of the Holy Ghost spoken of at all under the figure of baptism, if this renewal is not the thing shadowed forth in literal baptism?"

Dr. Doddridge: "He — Christ — shall baptize you with a most plentiful effusion of the Holy Spirit." *Paraphrase on Matt. iii, 11*.

Watson: "The baptism of the Holy Ghost and fire, was a descent UPON, and not an immersion INTO, and John must be understood to use the word baptism when he refers to water, in the sense of pouring or effusion." *Comment on Matt. iii, 11*. And so we close this chapter.

## CHAPTER XVII.

The Baptism on the day of Pentecost — The Baptism of Paul — The Baptism of the Eunuch by Philip — The Baptism of Cornelius, &c. — The Baptism of the Jailor, &c. — Scripturally considered, and found to be by Affusion.

*Baptism on the day of Pentecost.* Acts ii, 38 : “Then Peter said unto them, repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.” From this we learn that Peter only required that they should submit to baptism in the name of Jesus Christ. The fact, that they were members of the church, as then known and recognized, may be urged as the cause of Peter’s requirement.

The Council of Trent speaks thus on this matter : “If at any time the Apostles baptized in the name of the Lord Jesus Christ only, they did so, no doubt, by the Inspiration of the Holy Ghost, in order, in the infancy of the church, to render their preaching in the name of the Lord Jesus Christ more illustrious, and to proclaim more effectually his divine and infinite power.” *Catechism of the Council of Trent, Maynooth College, 1829, p. 117.*

Cyprian says : “The case of the Jews, who were to

be baptized by the Apostles, was different from the case of the Gentiles ; for the Jews had already, and a long time ago, the baptism of the law and of Moses, and were now to be baptized in the name of Jesus Christ."

*Epist. 73. ad. Jubaianum.* He might have added the baptism of John ; and then stated that Inspiration seems to teach that they were only required to be baptized in the name of Jesus Christ — the rejected Messiah.

We make these remarks for the special benefit of the followers of Mr. A. Campbell ; the passage quoted above being their Alpha and Omega.

On the condition of being baptized, they were to receive the gift of the Holy Ghost. Did the promised gift signify conversion ? No. The gift of the Queen. Is the Queen the gift ? We must draw a line of distinction between the giver and the gift. The meaning is, that they should receive a miraculous gift from the Holy Spirit. This, of course, followed their conversion. Those, who confound it with their conversion, do greatly err, not comprehending the obvious signification of the passage,

But, as to the mode, we observe, that they were baptized by affusion. Peter, on another occasion, said : " Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost." We may safely presume that this thought freshly pervaded his mind when he commanded the penitent multitude to be baptized in the name of Jesus. Are we not, therefore, fully authorized to say, that the baptism was by affusion ?

Immersionists, however, contend that they were bap-

tized by immersion ; and we are willing to give them a fair showing for their faith. Three thousand were baptized by immersion, in a city, in the course of a few hours. It will be found a just statement, all things considered, that the work of baptizing did not commence before noon. Now, if we should admit that the remaining six hours of the day were solely employed in immersing, and one of the twelve at work all the time, he would have had to immerse five hundred persons every hour. Again, if we should admit that the Apostles divided the whole multitude into twelve equal parts, and that each one marched off at the head of his division in quest of water, and found it, the thought would still arise, that it was impossible to immerse three thousand persons in so short a time. Each, after allowing one hour to get to the water, would have had to immerse, in five hours, two hundred and fifty persons. Surely if they had all been standing at the edge of the water, ready to step into it at the bidding of the Apostles, immersion would still appear beyond the precincts of possibility. To subscribe to immersion, is to subscribe to a doctrine involving these stubborn difficulties, and apparent improbabilities.

After all we can afford to take this stand, that, even if the Apostles had abundance of time, and abundance of water too — yea, more, if all went into the water, the baptism must have been by affusion, unless Peter and his brethren had completely forgotten the word of the Lord respecting the mode of John's baptism, which was by an application of water to the candidate.

Bonaventure, 1260 : " It is to be presumed that the

Apostles baptized by sprinkling; which way is still kept in many churches, but mostly in the Gallican." *Walker's Doc. of Baptisms*, Chap. X.

Zanchy says: "The three thousand were baptized no other way than by the sprinkling of water." *Cultu Dei Externo*, Lib. 1.

"Lynwood," says Dr. Pond, p. 40, "and Nicolaus de Orbellis, and Chamier, and many others, say the same:" that is, that the three thousand were baptized no other way than by the sprinkling of water.

Bishop Kenrick says: "Thomas of Aquin (born 1224) refers to it (the baptism on the day of Pentecost) as an instance of baptism by aspersion, although he wrote when immersion was practiced;" that is, trine immersion. *Treatise on Baptism*, p. 199.

The words of Aquinas are: "Baptism may be performed by the *mode* of *sprinkling*, or even by the *mode* of pouring, according to Ezek. xxxvi, 'I will pour upon you pure water,' as the blessed Laurentius is said to have baptized: and this especially on account of necessity, or because there is a great multitude of persons to be baptized, as plainly appears Acts ii, 4, where it is said that three thousand believed on one day, and on another day five thousand." *Vol. xiii*, pp. 572, 573.

*The baptism of Paul*. Acts xxii, 16: "*Anastas baptisai* — arise and be baptized." We shall now quote a few passages in which the word *anastas* is found, in order that the reader may see that it will not admit of an action — such as running to and fro to find water for the purpose of immersion. Matt. xxvi, 62: "And the high priest arose (*anastas*) and said unto him,



answerest thou nothing?" Mark xiv, 57: "And there arose certain, and bare false witness against him." Acts i, 15: "And in those days Peter stood up [*anastas*] in the midst of the disciples, and said." Acts xv, 7: "And when there had been much disputing, Peter rose up [*anastas*] and said unto them." Acts xiii, 16: "Then Paul stood up, [*anastas*] and beckoning with his hand, said."

Did not the priest at once speak on standing up? Did not the false testimony instantly follow the act of rising? Did not Peter at once speak after rising up? Did not Paul beckon with his hand the moment he appeared on his feet? And was not Paul instantly baptized after he arose from his seat? The word *arise* only embraces the act of standing up. If there be one step made, after rising up, the act must be designated by another word. He *arose* and *followed* him; that is, the word *arose* denotes the act of rising, and the word *followed* denotes the act of motion. Ananias did not say — *arise*, and *follow* me to the water; but *arise*, and be baptized. The baptism of Paul, therefore, must have been in the very room in which he stood. The language cannot be otherwise construed or expounded.

But the question is, how was Paul baptized? Ananias, of course, remembered the word of the Lord, how that he said, John indeed baptized with water, and acted accordingly. Paul, without doubt, was baptized in a private room by affusion.

*The baptism of the Eunuch.* Acts viii, 38: "And they went down both into the water, both Philip and the Eunuch, and he baptized him." We shall pass over



the controversy respecting the word *eis*, rendered *into*, and the word *ek*, rendered *out of*, and meet the question at once, how was the Eunuch baptized ?\* Immersionists infer that he was baptized by immersion, but we assert, relying on the testimony of Inspiration, that he was baptized by affusion. Did not Philip baptize the Eunuch, as John baptized his candidates ? The Immersionist responds yes. Well, how did John baptize ? His own language is : " I indeed baptize with water." This being the test, the Eunuch was baptized by affusion.

But after all this, if the Immersionist should contend that the Eunuch was immersed in water, let him ; but let it be remembered that he must do so at the expense of contradicting the oneness of John's procedure with Philip's. John did not baptize in water, but with water. This is the statement of the *Book*, whether it be received or rejected. Immersionists pretend to go by the *Book*, and to the *Book* we shall keep them.

It is worthy of notice here, that, circumstanced as Philip and the Eunuch were, away from suitable accommodations to baptize by affusion, they had to go down into the edge of the water, so as to carry into effect the ordinance of baptism. They could not have acted otherwise. Men are governed by circumstances now, and so were they then.

The fact is, that, if Philip and the Eunuch went into the water, so that it was up to their breasts, the baptism

\* Bishop Kenrick, p. 201, observes : " The tradition of the country testified by Eusebius, St. Jerome, and by modern travelers, states that it was a spring near Bethsoron, whose waters are forthwith drunk up by the earth." A very unfit place for baptism by immersion.

was compelled to be by affusion, John's mode being respected. In a word, if Philip baptized at the edge of the water, the baptism was by affusion, and if he baptized, standing in a greater depth of water than any other baptizer has ever been in, the baptism was by affusion. This, according to the testimony of Inspiration, was the invariable practice of John. When Inspiration speaks of his mode of baptism, the declaration always is, that he baptized *with water*. Philip, we presume, did not depart from the rule of practice. This is why we write with such confidence.

The learned Bloomfield says: "On both having descended into the water, Philip seems to have taken up water with his hands, and poured it copiously on the Eunuch's head." *Com. on Acts viii, 38*. Lardner maintains a similar opinion.

If the reader should wish to know the opinions of the Lexicographers respecting the import of *eis* and *ek*, the words used to designate the action of the Eunuch to and from the place of his baptism, let him read what follows. Dönnegan: *Eis* — To, into, before, at, upon, on, in, for, up, to, until. Groves: *Eis* — in, into, to, unto, until, among, at, before, on, upon, against, as to, through, by, for, for to, so that. Parkhurst: *Eis* — To, into, on, towards, near, to, for, unto, until, in, always. Schleusner: *Eis* — To, into, near, to, with, before, against, towards, between, through. Greenfield: *Eis* — On, into, upon, to, towards, near to, by, even to, until, why, for, at, before.

Greenfield: *Ek* — From, out of, of, by, through, after, since, without. Schleusner: *Ek* — Of, from,

out of, away from, with, by, though, without. Parkhurst: *Ek* — From, out of, on account of, by, by means of, after, for, at, on. Groves: *Ek* — Of, from, out of, from within, without, outside, off, away, from, above, beyond, after, by, with, for, at, in. Donnegan: *Ek* — From, out of, away from, of, by, above, on, afterwards.

The following extract, from the work of a convert from exclusive immersion, will be found of great interest to the reader in this connection. Speaking of an interview between himself and the wife and daughters of a Baptist minister, he says: “Just at this point of the conversation the eldest daughter interposed the remark, that the words were not going down ‘to’ and coming up ‘from,’ but going down ‘into’ and coming up ‘out of’ the water. I allowed that there was some apparent force in her remark, but requested that, on her return home, she would ask Mr. B. (a distinguished minister) who was still at her father’s house, to read from a Greek dictionary the various significations of the original terms, (*eis* and *ek*) to the translations of which in this passage he (Mr. R.) had attached so much importance; and also to point out some of the texts, of which there was a great number, where the same words had been rendered ‘to’ and ‘from.’ I assured her if she could persuade him to do this, she would never more think the argument which he had founded upon them worth a straw, and would be ashamed of those who supported their system by reasoning so false, and to uninstructed persons, so delusive. To this I added, that even were it otherwise, as the words do not describe

the act of baptism, but merely what took place prior to its administration, they furnished no solution of the problem, how the ordinance was performed, whether by plunging, pouring, or sprinkling.

Having been drawn thus far into discussion, I ventured to ask the ladies whether they could suppose that this African nobleman would have gone down, as he is represented to have done, direct from his chariot to be dipped, either in the traveling dress which he wore, or in other garments put on for the occasion? I inquired further, whether in the place where this baptism was administered, and which was 'desert,' it would seem at all probable that a suitable spot for immersion should have been so easily found? And I appealed to the young ladies, whether they had not learned enough of eastern deserts while at school, to satisfy them that the thirsty traveler through such a region is about as likely to meet with a stream of water there, deep enough for such a purpose, as with a stream of gold." *A Con. of a Con.*, pp. 52, 53, London ed. 1845.

*The baptism of Cornelius, &c.* Acts xi, 15, 16: "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." The falling of the Holy Ghost so revived Peter's memory respecting what our Lord had said of John's baptism, and so impressed him with a sense of his duty toward the Gentiles, that he said: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well

as we?" The meaning seems to be, can any man forbid water to be brought? Surely, if Peter had been thinking of immersion, the language would have been, can any man forbid us to go to the water for the purpose of immersing these? Of a truth, they were baptized with the water brought, unless Peter departed from his remembrance of John's manner of baptizing, which, Inspiration assures us, recognized it as a baptism *with water*, not a baptism *in water*.

The following fact will help the reader to appreciate the force and propriety of all our remarks on the baptism of Cornelius, &c. Bishop Kenrick says: "In the acts of St. Lawrence, who suffered martyrdom in the year 250, it is related that Romanus, one of the soldiers, being suddenly converted, brought a pitcher of water to the martyr, asking him to baptize him." *Treatise on Baptism*, p. 166. See also *Walafridus Strabo, De Rebus Ecc. cap. 26*.

What an agreement between this and the language of Peter—"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

*The baptism of the Jailor, &c.* Acts xvi, 33: "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." Was it possible that the Jailor and his family could have been immersed, even if immersion had been the common practice, under such circumstances? We think not, seeing that they were baptized at once, and in a place very unsuitable to baptism by immersion. But why do we so write? The baptism

in \* the jail — we repeat, the baptism in the jail, was by affusion, unless Paul permitted a departure from John's mode, which was to baptize *with water*, not in water.

In a word, baptism, in Apostolic times, was by affusion — whether the parties were in the midst of a wilderness, in a house, in a city, in a jail, in the edge of a stream, or in the center of a pond.

Thus we see that each of the baptisms considered was by affusion — must have been by affusion, John's mode of baptizing being respected. To John Immersionists appeal, and to his testimony we confine them — a testimony which places our conclusion above the work of contradiction, and breaks the right arm of their theory against our practice.

\* St. Chrysostom says: "The place is no obstacle, whether you baptize here, or in a ship, or on a road; Philip baptized on a road, Paul in prison." *Hom. de regressu.*

Chrysostom, were you now living, our Baptist friends would seek a quarrel with you for so talking, especially on the question of Paul baptizing in prison.

## CHAPTER XVIII.

Baptized into Jesus Christ — Are buried with him by baptism into death — Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, carefully examined and duly explained.

*Section 1.* ACCORDING to the order of the heading we must begin with the much controverted statement of Paul in the vi, 3, 4, of his Epistle to the Romans : “ Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death ? Therefore we are buried with him by baptism into death ; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” The Christians at Rome, judging from the evidence which has come down to us, had not been favored with a visit by any one of the Apostolic college when this quotation was written. The question then is, how came they to be Christians ? Inspiration informs us, that there were present on the day of Pentecost “ strangers of Rome, Jews and proselytes.” Acts ii, 10.

Our conclusion therefore is, that the first fruits of them must have been baptized on the day of Pentecost, and must have, after returning home from Jerusalem,



appeared in the character of a Church, carrying out, doubtless, an organization made under the eyes of the Apostles. This is the only rational account that can be given respecting the origin of the Church at Rome. Modesty, of a truth, ought to suggest to Immersionists the propriety of "less confidence," when speaking of ceremonies pertaining to a Church so circumstanced.

The mode, though it makes no part of the Apostle's design, except by reference or implication, now claims our attention. Stephen says: "This is that Moses, who said unto the children of Israel, a prophet shall the Lord your God raise up unto you of your brethren, like unto me." Acts vii, 37. Paul says: "And were all baptized unto Moses in the cloud and in the sea." 1 Cor. x, 2. Now by turning to the lxxvii Psalm we learn how they were baptized unto or into Moses: "The clouds poured out water." See also Psalm lxviii, 9. Christ being the prophet spoken of by Moses, the natural inference is, just as the Israelites were baptized, so the Christians at Rome were baptized.\* This we consider legitimately connected with the language of the Apostle: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" In a word, as the Israelites were baptized into Moses by affusion, so were the Romans baptized into Christ, the prophet raised up, by affusion. This

\* In our first work we did not notice the outward sign of the inward grace — the inward grace or inward baptism being the main point in the labors of the Apostle; but in this, by way of unfolding the literal and spiritual import of the passage, we notice both.

bolts the door of the third verse against the doctrine of immersion.

Gregory Nazianzen, A. D. 370, thus speaks on the baptism of the people of Israel: "Moses gave a baptism, but that was with water only. And before that they were baptized in the cloud and in the sea. But these were but a type of ours, as Paul also understands it." *Orat.* 39.

St. Basil, A. D. 370, states: "Israel would not have drunk of the spiritual rock, had he not been typically baptized. He ate the bread of angels after baptism." *Hom. xiii. in S. Baptisma.*

Paul, after speaking of baptism by reference, and the thing signified — not the mode, and the thing signified, thus proceeds: "Therefore we are buried with him — Christ — by baptism into death." The reader will perceive that the language is, *are buried*, not *were buried*. The verb being in the indicative mood, present tense, passive voice, the idea of immersion is excluded by the grammar of our language. They could not have been in any condition of baptism by water when the Apostle wrote; for it amounts to a certainty that the original founders had been baptized by affusion twenty-five years before the Apostle took up his pen to write. The Baptist Bible, from which we have quoted in this work, gives undeniable proof that the verb, as it stands in the established version, is in open rebellion against immersion; for it presents us with, *were buried*, instead of, *are buried*. Here we insist on the fact, that the grammatical sense of the words *are buried* — the much abused words *are buried*, according to the creed of the

Baptist, places Paul and the first members of the Roman Church in the water twenty-five years after their dedication to God by baptism.\* They were neither in the water, nor out of the water, passing through a literal baptism, when the Apostle wrote — *are buried*. The thought is startlingly preposterous.

Some translate — *have been buried*. This would place them in their watery graves twenty-five years — the grammar of our language being respected. What a monstrous creed the philosophy of *have been buried* involves!

An Immersionist must prove, all things considered, that a literal act, in sober history, wholly past, can be spoken of by a verb in the present tense, before he can receive the most remote sanction from the structure of the language — “Therefore we are buried with him by baptism into death.” To illustrate this, would an Immersionist speak of his own baptism, and the baptism

\* Scott, in the preface to his Bible, says, in reference to the origin of the Church at Rome: “It is evident, from chapter i, 8, &c., that St. Paul had never been at Rome previously to his writing this Epistle. It is most likely no Apostle was ever employed in this important work; and that the gospel was first preached there by some of those persons who were converted at Jerusalem on the day of Pentecost” — A. D. 33. Speaking of the date of Paul’s Epistle to the Romans, he says: “Concerning the time in which the Epistle was written, there is not so much difference of opinion. It is most likely that it was written about A. D. 58.” If we consult the time Paul was baptized, and the time the first materials of the Roman Church were baptized, the thought of both being in their watery graves A. D. 58, becomes intolerable. Our Baptist friends, in their haste, must have overlooked this. We most respectfully invite their attention to it. To have men in the water twenty-five years after their baptism, is a most remarkable idea.

of others, by a verb in the present tense, provided his and their baptism had taken place a number of years previous to writing? He would not; but would say, *were buried*. For him to say *we are buried*, would be, under such circumstances, to sin against fact and language.

Well may we here ask, is not an Immersionist, who clings to the established translation, or to *have been buried*, compelled, if he respect the teaching of language, to look on Paul and the Christians at Rome as being in their watery graves at the time the passage under examination was written? Most assuredly! This brings Inspiration and fact into direct opposition to each other. The passage, therefore, cannot be pressed into the service of immersion.

The whole narration, according to the reasoning of the Immersionist, runs thus: "Know ye not that so many of us as were immersed into Jesus Christ (not into water) were immersed into his death? (not into water.) Therefore we are buried with him by immersion into death," \* &c. This sounds remarkably strange, and is a shocking abuse of sense and language. In proof of this, were a Baptist minister to say, speaking

\* The Immersionist now contends that "*baptizo* is a word of action, meaning to dip, plunge, or immerse." Water not being so much as once mentioned in the whole chapter, the question is, what were they immersed into? Into Jesus Christ, into his death. The almightiness of the single expression, "are buried with him by immersion into death" — not into water — ruins all the poetry respecting the "watery grave." The words, *by baptism*, as found in the fourth verse, are but a portion of an inference from the third, and of course refer thereto, and not to a literal condition when the Apostle wrote. Let a literal immersion be insisted on when the Apostle wrote, and this

of his own baptism, and the baptism of others, both of which having occurred ten years ago by immersion: "Know ye not that so many of us as were immersed into Jesus Christ were immersed into his death? Therefore we are buried with him by immersion into death" — what then? An irreconcilable set of words! Thus we increase the evidence against immersion being the *thing* intended in the quotation; yea, show that insurmountable difficulties stand in the way of its advocates.

Let us now prove, however, by infallible testimony, that the theory of the Immersionist, as based on the vi, 4, of Romans, is without the name of a foundation in the history of the world's Saviour. Immersion is looked on as a figure of Christ's death, burial, and resurrection; but the understanding of the disciples will show that no such idea had been inculcated by either John or the Saviour. Luke tells us: "Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and idea will have to be received, as we shall show in the course of the investigation, that the parties mentioned were under the water, not excepting the pen of Paul, when the quotation was written. If there could be an unbroken succession of authors named, beginning with Barnabas, and ending with Dr. Carson and Mr. A. Campbell, believing that the expression, *are buried with him by baptism into death*, clearly expresses a literal immersion, we would not hesitate to look on their creed as a libel on the beautiful language of the Apostle of Heaven. Stubborn diseases need powerful medicines. This is our plea for the strength of our language.

spitted on ; And they shall scourge him, and put him to death ; and the third day he shall rise again. And they understood none of these things." See Luke xviii, 31-34. Now, if the twelve had been taught that baptism was a figure of Christ's "death, burial, and resurrection," and had so practiced for years, would Luke have had to record : "And they understood none of these things?" Just think of it, on the showing of the Baptist, that twelve men, after baptizing for years by immersion, every act being a figure of Christ's "death, burial, and resurrection," were found so profoundly ignorant, as not even to have a correct idea respecting the resurrection of their Lord and Master ! The doctrine, therefore, of baptism being a figure, as just stated, is not entitled to the merit of an ingenious conceit.

We are now ready to give what we are lastingly persuaded is the true sense of the passage. Paul, vindicating the doctrine of justification by faith, and a holy life as the consequence, asks : "How shall we that are dead to sin live any longer therein?" The import is — how can we, who are spiritually and professedly dead to sin, live any longer therein? Can a dead man live to the scenes of this life? The above question, without an intervening word, is followed by another of startling and particular import : "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" In this he refers to his baptism, and to the baptism of the Roman Christians ; and to the profession both then made of conformity to the death of Christ. At this point of observation we are to listen to him speak-



ing thus — was not Christ, when dead, evidently separated from the world? And did not we, by professing conformity in our baptism \* to his death, our baptism being the outward sign of the inward grace, or inward baptism, publicly — yea, fully — separate ourselves from our sinful inclinations and habits? This is the obvious signification of their baptism into Christ, and of their baptism into his death. In view of this the Apostle adds by way of inference: “Therefore we are buried with him by baptism” — the baptism mentioned into death. The question now is, how are we to understand the words *are buried into death*? In this particular we must look on the Apostle as speaking thus — I, Paul, and you of Rome, are spiritually buried into death to sin for life by the principles embraced in our baptism †, and this, our being spiritually buried into death to sin, corresponds or answers to the fact, that Christ was buried into death to the world for three days, in which state he was hidden, in addition to being dead to the world, from the gaze of men, as our life is now hid, in addition to being dead to sinful inclinations and habits,

\* St. Augustine says: “I consider that I was baptized in thy name, and what thou promisedst me, and what I promised thee then, and can I sin this sin? Can this sin stand with those *conditions*, those *stipulations*, which passed between us then?” This is an admirable comment on the Apostle’s meaning.

† In the Peshito — old Syriac version, dating from the beginning of the second century, the language is the same in both places — Rom. vi, 4; and Col. ii, 12 — and may be rendered either “buried with him by baptism,” as an instrument, or “buried with him from baptism,” that is “from the time of baptism.” This breaks the nut, and opens before us the character of the treasure. See Chapin’s *Primitive Church*, p. 48.



with Christ in God : that, like as Christ rose from the dead by the glory of the Father, even so we also should walk in newness of life ;” or, as he expresses himself in another place : “ Buried in or by baptism, risen through the faith of the operation of God.” This unfolds the exact sense of the words *are buried into death, &c.* Who can doubt it ?

Forgive us, respected reader, for lingering over the mighty thought before us. Just think of it, — that Christ died, was buried into definite death, and rose therefrom ; that Paul founds on these glorious facts a metaphor, in which he declares, speaking of himself and the Roman Christians, that they are spiritually buried into a continued state of death to sin, to the end that newness of life in feeling, word and act, should spring.

The sum of the whole amounts to this, that the contrast is between their spiritual *death, burial, and resurrection* and the *death, burial and resurrection* of Christ ; and not between their baptism by immersion, or otherwise, and the death, burial, and resurrection of Christ.

All, of a truth, ought to see, that the *death, burial, resurrection, planting, and crucifixion*, as found in the detailed argument of the Apostle, are replete with force, point, and harmony, when spiritually considered ; for how, in the name of common propriety, can the act included in the words *are buried* be made to signify a dip into water, leaving all the acts included in the other forms of speech stamped with spiritual import ? Might we not as well say that the death or crucifixion was literal, as to say that they were literally buried by baptism ?

The reader, in consequence of what precedes, is pre-

pared to understand the meaning of the fifth verse: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." "Have been planted." Here the grammar of our language again forbids the idea of immersion; for, if immersion had been the subject of reference, *were planted*, would have been used, and not *have been planted* — an expression which directly sets forth the condition of the parties included at the time it was written — twenty-five years, as previously stated, after the baptism of the first fruits of them by affusion.

A strange perception must be the inheritance of the man, who can believe that immersion is clearly expressed in vi, 4, of Romans.

We shall now give the opinions of a few reliable authors on the points examined and explained. Dr. Clarke, by way of illustrating one of the leading features involved, gives us this example: "I have nothing to do with thee; I am *dead* to thee;" that is, dislike thee, and have withdrawn my affections from thee. What a practical comment on the word *dead* as used by the Apostle!

Scott: "The Apostle most emphatically shows, that all who had been baptized into the name and religion of Jesus, had received the sign, and made the profession of communion with him, and conformity to him, in his death; that in virtue of his dying for their sins, they should die to all sin, and have done with their former unholy satisfactions, pursuits, habits and connexions. This *profession* was equivalent to "being buried with Christ," as dead with him: for, as his burial was a manifestation that he was really dead, and an introduc-

tion to his immediate resurrection, by the glorious power of the Father, or for the display of his glory ; So the baptism of a converted Jew, or Gentile, was a professed manifestation of his death to sin, and to all his carnal expectations, affections, and pursuits, from which he meant to be entirely secluded, as one *buried* is from the affairs of life ; and it was a professed introduction to his walking ‘in newness of life,’ not only as to his outward actions, but with respect to his inward principles.” See *Scott’s Bible*, note on Rom. vi, 3, 4, New York ed. 1812.

Professor Stuart: “We have been baptized into his death, *i. e.*, we have, as it were, been made partakers of his death by baptism ; we have come under a special relation to his death ; we have engaged to die unto sin, as he died for it ; we have a communion or participation in death to sin. The being baptized into his death is, therefore, an internal, moral, spiritual thing ; of which the external rite of baptism is only a symbol ; for the relation symbolized by baptism, is in its own nature spiritual and moral.

“Indeed what else but a moral burying can be meant, when the Apostle goes on to say : ‘We are buried with him (not by baptism only, but) by baptism INTO HIS DEATH.’ Of course it will not be contended, that a literal, physical burying is here meant, but only a *moral one*.” *Comment on Romans*, ed. 1832.

Dr. Wardlaw : “The language of the whole passage is figurative.” *Quoted by Carson*, p. 161.

“Robert Barclay,” says Booth, “considers Rom. vi, 3, 4 ; Gal. iii, 27 ; and Col. ii, 12, as expressing the effects of what he calls the baptism of the Spirit.” *Bapt. Lib.* p. 390.

Samuel Clarke: "For these bodily actions and sufferings of Christ, his being crucified, dying, being buried, rising, are both significative or representative of spiritual works in us, our mortification of sin, and rising to holiness. \* \* Hence we are raised to spiritual life." *Annotations on Romans* vi, 4, Glasgow ed. 1765.

Dr. Addington: "The supposition of Paul's alluding here (Rom. vi, 3, 4) to the mode of immersion in baptism, as bearing a resemblance to the burial and resurrection of Christ, is entirely founded on a mistaken interpretation of the passage. Without referring in the least to that, or any other mode of administering the ordinance, Paul gives us an account of the nature and design of it; as figuring, not any scenes through which our Redeemer passed, but that great change on the heart of the true Christian convert, which is effected by the washing of regeneration." *Christian Minist. Reas.* pp. 44, 45.

Wesley: "It is true, we read of 'being buried with Christ in baptism.' But nothing can be inferred from such a figurative expression. Nay, if it held exactly, it would make as much for sprinkling as for plunging; since, in burying, the body is not plunged through the substance of the earth, but rather earth is poured or sprinkled upon it.

And as there is no clear proof of dipping in scripture, so there is very probable proof of the contrary. It is highly probable, the Apostles themselves baptized great numbers, not by dipping, but by washing, sprinkling, or pouring water." *Wesley's Works*, p. 13, vol. vi, New York ed. 1839.

Dr. Wood: "The Apostle's design in referring to their baptism at all, was to furnish a strong dissuasive against their living in sin, which would lead him to speak not of the mode of baptism, but of its nature and import." He continues thus on page 53: "To the death of Christ succeeded his burial. It was perfectly natural, therefore, for the Apostle, after having spoken of the former, to advert to the latter — which was a continuation of the figure he had begun; and necessary in order to complete it. 'Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death.' The latter is mentioned as a consequence of the former. 'Therefore,' *i. e.*, because we were baptized into his death — were brought by our baptism under the most solemn obligations to die unto sin, in the same manner as he died for it; therefore, we are to be considered henceforth by profession and engagement, as completely crucified to the world with its affections and lusts, as though we had been buried with Christ in the grave.'" \* \* \*

"And further; as Christ's burial was succeeded by his resurrection to a holy and exalted life in heaven, so they were baptized into his death and burial, that the old man of sin being destroyed, they might live a new life of holiness." Page 49.

Dr. Beecher: "Therefore as he was naturally buried, so are we spiritually buried by that forgiveness of sins, which subjected us to spiritual death. That, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness

of life." Page 103. Speaking of philological efforts, he says: "The single expression, 'buried with Christ in baptism,' is enough to dissipate them all." Page 56.

*Section 2.* Col. ii, 11, 12: "In whom ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Though we might consider what we have said on Romans vi, 3, 4, fully sufficient to meet all inquiries here; yet we beg leave to make a few remarks on this passage, in hope of showing the impossibility of immersion being implied in the declaration, *buried with him in baptism*. The phrase, "the body of the sins of the flesh," however viewed, but sets forth an imposing metaphor, signifying death to sin, and a separation from it. The Apostle, after so speaking, runs his thought into a mystical burial, and resurrection — affirming that this resurrection is begun and completed by the *faith of the operation of God*, and not by the effort of the *arm* — the undeniable cause, were *immersion* and *emersion* the points at issue.

The meaning of the Apostle must now be obvious to all. He would have the Colossians know that they are dead to sin, that their hearts are circumcised by the Holy Ghost, and that their resurrection is the result of the faith of the operation of God. *Dead, buried, risen*, as used in the scriptures in reference to the sense for which we plead, are words that are full of meaning to every one who is circumcised by the Holy Spirit, and is



walking in newness of life. Mark the words of the Apostle, in his continued instruction to the Colossians: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. For ye are dead, and your life is hid with Christ in God." Col. iii, 1, 3. These words are striking comments of opposition to the doctrine of immersion in the case before us.

*Buried*, of course, as in Romans, refers to a state of things when the word was written; that is, that the Colossians were then mystically buried by the principles involved in their baptism, which had previously taken place; for all ought to see that they could not have been in their watery graves when he addressed them. In a word, the Apostle makes their being mystically buried, correspond with the literal burial of Christ. The Colossians, on account of being thus circumstanced, were dead to sin, and separated from it, as Christ, when in his grave, was dead to the world, and separated from it. This, according to our judgment, gives the full sense of the words—"buried with him in or by baptism."

Any true Christian could justly say: "I am mystically buried with Christ in or by baptism"—referring to the obligations his baptism continues to impose on him. All this is undeniable—perfectly plain. Reader, pause and reflect!

Let us here, however, record our persuasion—that the mode of baptism made no part of the Apostle's teaching—that Christ never intimated he designed baptism to represent his death, burial, and resurrection—that



*pouring* or *sprinkling* would much better correspond with his death than immersion; for it is said—"he poured out his soul unto death," and the oblation is called "the blood of sprinkling."

Scott, note on Colossians ii, 12, says: "The baptism of Jews and Gentiles, when converted to Christianity, implied their 'death unto sin and new birth unto righteousness;' their entrance into the church and kingdom of Christ; the washing away of the guilt and pollution of their sins; and their dedication to the service of the Father, the Son, and the Holy Spirit, in whose name, as the God of their salvation, they were baptized. The same inward change had been signified by circumcision, which was administered to adult proselytes, and then to their infant offspring, so that no argument can hence be deduced against the baptism of infants."

Dr. Beecher: "As he was buried naturally, so were ye spiritually buried in the forgiveness of your sins, in which ye rose also spiritually as he did naturally, by that faith through which is exerted the power of that God, who raised him from the dead." Beecher, p.103.

Dr. Carson, Baptist: "The Apostle himself minutely explains how they were circumcised in Christ. It is circumcision made without hands. It cannot, then, be baptism; for it is not without hands. This circumcision consists in putting off the body of the sins of the flesh." Page 228.

Chapin, *Prim. Church*, p. 51, observes: "Here, then, we have a burial and resurrection answering to each other, and a resurrection purely spiritual, such as would follow the spiritual circumcision already described.

Inasmuch then, as the resurrection was spiritual, the burial must have been spiritual ; and, as no allusion is made to the mode of circumcision, we are not at liberty to infer, that any allusion is made to the mode of baptism. We see, therefore, that the phrase, ‘buried with him in baptism,’ does not, and cannot, authorize the inference, that baptism was performed by immersion.”

REFLECTIONS.—If commentators, speakers, and readers, could but see that the word *δὲ* [by] in Rom. vi, 4, refers to the baptism mentioned in the third verse — the whole design of the Apostle would at once be obvious. This we can easily illustrate by an example : Know ye not that so many of us as joined the Sons of Temperance joined under the most solemn obligation ? Therefore, we are bound *by* our obligation, &c. Surely every discriminating mind must see, whether the period between the original act and the introduction of the word *bound* in the inference be contemplated as ten, fifteen, or twenty-five years, that the word *BY* refers to the obligation named in the question, and merely takes hold of it as the *binding* cause. .

We cannot conceive how men can wrench the fourth verse from the third — the former being but an inference from the latter — and look on it as if it set forth a literal act. The history of mind cannot produce an absurdity surpassing the one here involved. We respectfully commend many hours of meditation to its advocates.

Those who are called Baptists or Immersionists, by way of distinguishing them from Pedobaptists, are not

the only people who misapprehend the meaning of the Apostle. In a word, we could mention Baptists, whose views of the passage before us are much more rational than the views of many Pedobaptists.

Judson, for instance, says : " The Apostle is here speaking of spiritual circumcision and spiritual baptism." See *Encyclopedia of Religious Knowledge*, art. *Bap.*

Looking at Rom. vi, 3, 4, and Col. ii, 11, 12, we thus close our reflections : " No language can be more express, nor less capable of perversion." *Carson.*

## CHAPTER XIX.

### One Baptism.

EPHESIANS iv, 5: "One Lord, one faith, one baptism." This quotation, strange as it may appear to some, is evidently one of the plainest in the scriptures. It will be found, on calm reflection, in perfect conformity with the discipline of our Church, which allows three modes of baptism. In order to make this undeniably plain, we must resort to illustration. B., C., and D. are tried for murder — the proof being as follows, that B. deliberately shot a fellow creature, that C. killed a servant with a club, and that D. killed his brother with a knife. Here we have three modes of murder, but will not the verdict be *murder*, irrespective of any particular mode? Certainly! In like manner we must think and talk respecting baptism. We have three modes; still, we have only one baptism; that is, one dedication of the subject to God by baptism. The modes of an action ought not to be confounded with its name. Three farmers may differ in their modes of farming, showing three distinct plans; still we call their work *farming*, irrespective of any particular form. So it is precisely with baptism! We have three modes of baptizing; nevertheless, the work, when accomplished, amounts to but *one baptism*. We, by thus keeping modes from being confounded with the thing

itself, can clearly see the import of the phrase — “One baptism.” Who would dream of confounding the modes of murder with the name? And who would think of confounding the modes of farming with the name? We pity those who fail to see a similar difference between the modes of baptism and the name.

The following quotation, from the last work of Mr. A. Campbell on Baptism, p. 147, will show that the language of practice supports our exposition: “For some two centuries there have been on the theater no less than three modes of baptism. One baptism with three modes.” Well, what of this? The power of the word could have met the demands of double the number of modes. The early Christians baptized by dipping the heads of the candidates three times in water, also by three applications of water to the candidates, called affusions; forbidding, at the same time, the single dip — the glory of Baptists; yet they had but one baptism.

Dr. Carson, speaking of the three dips of the head, says: “The three immersions are, in the estimation of those who used them, only one rite, which was designated by the name baptism.” Page 492. This exactly expresses our creed respecting the office of the word baptism. But let us see how the matter looks in the exact phraseology of the Baptist: “The three immersions were only one rite, which was designated by the name immersion.” Sense and sound are alike foreign from this.

Our persuasion, however, is, if the Ephesians were baptized according to John’s mode, they were

baptized by affusion — John having baptized *with* water, not in it.

We shall now proceed to show that the conduct of Immersionists, in dipping those who were baptized by affusion, is not only discountenanced by the declaration — One baptism, but discountenanced by the history of the Church.

One baptism. The face of the words frowns on the thought of rebaptizing. To rebaptize, without doubt, is to disrespect Inspiration, which announces *one baptism* by the Church ; that is, one dedication to the Father, Son, and Holy Spirit, by the application of water to the head of the candidate — the symbol of purifying grace.

Vincent of Lerins, a profound writer of the fifth century, says : “ When, therefore, all cried out from all quarters against the novelty, (that of rebaptizing those who had been baptized by heretics) and all priests, in every place, struggled against it, each, according to his zeal, Stephen, of blessed memory, resisted ” its continuance. *Commonit*, c. viii.

From this we learn that the idea of rebaptizing a person, that had been baptized by heretics, was regarded as a novelty in the third century, and also in the fifth — without the slightest foundation in the general practice of the Church, whether sprinkling or immersion had been the mode.

Jerome says : “ His (Cyprian’s) effort (to change the ancient custom) proved vain ; and finally those very bishops, who with him had determined that heretics should be rebaptized, turning back to the

ancient custom, issued a new decree." *Dial. adv. Lucifer.*

Siricius, bishop of Rome: "You have set down in the beginning of your letter that many who have been baptized by the impious Arians are hastening unto the Catholic faith, and that certain of our brethren wish to baptize them again, a thing which is not lawful, seeing that both the Apostle forbids this, and the canons oppose it; and after the council of Ariminum was quashed, the general decrees sent to the provinces by my predecessor Liberius prohibit it: we associate them, together with the Novatians, and other heretics, as was determined in Synod, to the fellowship of the Catholics, \* \* with the imposition of the hand of the bishop; as is also observed by all the east and the west." *Ad Himer. n. i, Col. 1218, t. ii. C. Labb.*

Evans: "If any infant or adult had been once baptized either by sprinkling or dipping, the same was not rebaptized; for all the ancient Christians adhered steadfastly to the Apostolic rule: 'One Lord, one faith, one baptism,' Eph. iv, 5. There is a remarkable account respecting St. Athanasius, whilst a boy. It is as follows: 'Alexander, the bishop of Alexandria, in Egypt, was accustomed to keep the holy day of St. Peter, according to the practice of the Church. In the afternoon of one of these anniversaries, he walked into the fields, where he saw a number of young lads amusing themselves, and, amongst the rest was a sprightly young man leading the others to a river, (see chapter twenty-two of this work) and baptizing them. Alexander, upon his return, related the circumstance



to the clergy of the city, who were naturally much surprised at the novelty of the proceeding. When they had reflected on the matter, they sent for the boys that they might have a confirmation of the whole story from themselves. In answer to their inquiries, they learned that Athanasius had undertaken to imitate the office of a priest, and had baptized his companions; and it was the opinion of the bishop and his elders that the baptism was valid, and a repetition of the baptismal rites was not necessary, inasmuch as they had been performed in due order in the name of the Trinity'. *Sozom. Hist. Eccles., Lib. ii, chap. 17.*"

This is only introduced to show how much the Church in that day was opposed to the doctrine of our Baptist friends, that of rebaptizing. Here we may justly state, that the custom of Baptists, in this particular, is like their mode, a thing of yesterday. It involves an unintentional violation of the passage: "One Lord, one faith, one baptism."

We hope that either the testimony of Inspiration, or the teaching of history, may convince them of their error, and influence them to abandon it.

Dr. Clarke says: "The repetition of such a baptism, (that is, whether by affusion or immersion) I believe to be profane." *Com. on Matt. iii, 6.* And so do we, and so we close this chapter.

## CHAPTER XX.

### History of Baptism by Affusion.

THE reader will please permit us, for the special benefit of all the interest concerned, to give in the outset of this chapter the meaning of the word baptize. Schrevelius, Glasgow ed. 1799, thus defines *baptizo* : *Mergo, abluo, lavo* ; and Ainsworth defines *lavo* : “ *To wash, to rinse, to bathe : To besprinkle.*” Philadelphia ed. 1829.

Kouma—a Greek—author of a highly esteemed *Lexicon* of the Greek language, now in use in the city of Athens, gives the following meaning to *baptizo* : *To put frequently into water, To wet or drench, To besprinkle.*

Gases — also a Greek — thus defines *baptizo* : *To wet, moisten, bedew.* Ed. Venice, 3 vols, 4to. The definition of Gases was followed by Hilarion, a learned Archimandrite, of Mount Lebanon, who, in 1819, with the approbation of his archbishop, revised the translation of the Bible made by the British and Foreign Bible Society. In this translation, *nipto*, *pluno*, and *baptizo*, are used interchangeably.

Anthimis Gases was one of the most learned men of Greece before the revolution, and was a member of

the body that framed, and a signer of, the Grecian Declaration of independence. He was educated at Venice — resided there several years, and subsequently traveled extensively in Germany and Italy, and formed an acquaintance with many of the principal scholars in both countries. *Primitive Church by Chapin*, p. 38.

We are now prepared to commence our History of baptism by affusion, beginning with the first century.

*First Century.* 1 Corinthians x, 2: "And were all baptized unto Moses in the cloud and in the sea." This baptism, of course, was purely typical; for the state of the church then was typical of the state of the church now. Stephen, of precious memory, says: "This is he that was in the church in the wilderness, with the angel that spake to him in the mount Sinai, and with our fathers; who received the lively oracles to give unto us." Acts vii, 38.

But the question is, how were they then baptized? The celebrated Locke responds: "The Apostle calls it (the act of affusion) baptism, which is the initiating ceremony into both the Jewish and Christian Church: and the cloud and the sea, both being nothing but water, are well suited to that typical representation; and that the children of Israel were washed with rain from the the cloud, may be collected from Psalm lxviii, 9." See his note on 1 Corinthians, x, 2, Cambridge ed. 1832.

St. Gregory Nazianzen, A. D. 370, thus expresses himself respecting the baptism of the Church in the wilderness: "Moses gave a baptism, but that was with water only. And before that they were baptized in

the cloud and in the sea. But these were but a type of ours, as Paul also understands it." *Orat.* 39.

St. Basil, A. D. 370, speaks as follows: "Israel would not have drunk of the spiritual rock, had he not been typically baptized. He ate the bread of angels after baptism." *Hom.* xiii. in *S. Baptisma*.

Speaking of Moses, he says: He would never have drunk of the spiritual rock, had he not been baptized in figure; neither will any one give unto thee the true drink, unless thou be baptized in verity." *Hom.* in *S. Baptis.* n. 2, p. 161.

St. Gregory of Nyssa, A. D. 370: "He blesseth the body that is baptized, and the water that baptizes." *T.* iii. *In Bapt. Chr.* p. 369. How would this read if translated by Immersionists? "He blesses the body that is immersed, and the water that immerses." If Gregory had intended to express the idea of baptism without an application of the water to the candidate, he would have said: "He blesseth the body that is immersed, and the water into which it is immersed."

We shall now direct attention to the testimony of John the Baptist. It will be found in perfect accordance with what precedes on the subject of mode. His language is: "I indeed baptize you with water: he shall baptize you with the Holy Ghost." *Matt.* iii, 11. This may be regarded as if John said—just as I pour water on you, or baptize you by affusion, so he, Christ, shall pour on you the Holy Spirit, or baptize you by shedding forth the influence of the Holy Spirit on you.

The following example, which we have already given in this work, will place our exposition here above the

possibility of contradiction. Clement of Alexandria assures us, that a backslider stood before the Apostle John, "as if baptized a second time with his own tears." Are not the tears represented as being like the water trickling down his face when he was received into the church by baptism. Could the second baptism have been like the first, unless affusion was the practice, or the crowning part of the ceremony? This is the only rational and satisfactory interpretation we can give of the expression, "as if baptized a second time with his own tears."

Hermas, dated by some A. D. 70, and by others A. D. 141, represents the church under the figure or similitude of a great tower built upon the water with square stones, c. 2, 3. He represents six angels or six young men as performing the work, and states that they drew up from the deep stones so well polished, that they exactly fitted together, so that the tower seemed to be built of one stone, c. 16. These stones denoted men of the past ages, "who died in righteousness and great purity, only the seal [baptism] was wanting to them, without which they could not enter into the kingdom of God." c. 16. Other stones ascended with these, representing the Apostles and teachers, "who, dying after they had received his faith and power, preached to them who were dead, and gave them the same seal," that is, "the seal of baptism." The Apostles and teachers went down into the water with those who died in righteousness and great purity, and again came up—the former having gone down alive, came up alive; whereas the latter went down dead, but came up alive. c. 16.

All this only unfolds to us the following ideas : that the seal, baptism, was given to the dead by the Apostles in the water — that the descent into the water was not considered any portion of the baptism.

After those righteous men, who died before the coming of Christ, were baptized by the Apostles, the stones ceased to ascend from the deep, and they, who built, rested a little. Then those six men [above named] commanded the multitude that they should bring stones out of the mountains for the building of the tower. So they cut out the stones of divers colors, from all the mountains, and brought them to the virgins, which, when they received, being round, were cut away and made square, and delivered to those who built the tower. c. 4, 6. But these stones, which, according to the figure, represented persons then alive, and went to compose a part of the tower of the church, were required “to be cleansed before they could be put into the building.” c. 7. This cleansing was thus performed : “Then those virgins took besoms, and cleansed all the place around, and took away all the rubbish, and *sprinkled* [*sparserunt*] water, and the place became delightful, and the tower beauteous.” c. 10.

“Here,” says the Rev. A. B. Chapin, M. A. Mem. Philog. Soc. ; Mem. Conn. Acad. Arts and Sciences ; Hon. Mem. R. I. Hist. Soc. ; Hon. Mem. Hist. Soc. Penn., &c., to whom we are indebted for these quotations, and almost the very language we use, “we have a cleansing, which can be applied only to baptism performed by sprinkling or pouring, *spargo*, being capable of both senses.” *Prim. Church*, p. 57.



Barnabas, dated by some A D. 73, and by others at a later period, says: "The Lord gave his body to destruction, that we might be sanctified through the remission of sins, which is by the *sprinkling* [*sparsione*] of his blood." c. V. of the *old Latin version*. Again: "The heifer to be offered by wicked men, is *Jesus Christ*; but the young men [in Numb. xix., the clean men] that performed the *sprinkling*, [*rantizontes*] (that is, of the people, that they should be clean from their pollutions,) signify those who preach to us the remission of sins and the purification of the heart, to whom the Lord gave authority to preach his gospel, being at the beginning, twelve." c. 8.

Here we have the heifer in contrast with the Saviour — the clean men, who sprinkled on the unclean the water of purification, in contrast with the Apostles, and the act of sprinkling in contrast with the administration of baptism by affusion.

But, in order to show the reader that he may be fully satisfied that Barnabas does here speak of baptism, we shall cite a short extract from c. 10, where he observes: "Let us now inquire whether the Lord foretold any thing of the water and the cross. Now of the water, it is written to Israel, how that they would not receive that baptism, [*baptisma*] which brings to remission of sins, but would institute another to themselves; as saith the Prophet: 'Be astonished, O Heaven! and let the earth tremble at it, because this people have done two great and wicked things; they have left me the living fountain, and dug for themselves broken cisterns.'"

Chapin, *Prim. Church*, p. 54, speaking of the state-



ment of Barnabas respecting the twelve, says: "Here we have 'remission of sins and purification of heart,' wrought by the 'sprinkling of the twelve,' that is, Apostles." Again: "In all these cases, 'remission of sins and purification of heart,' are said to be wrought by sprinkling; and, as these purifications are also called *baptisms*, the inference is, that, in the days of Barnabas, *baptism* was performed by sprinkling, or, as the words may signify, by pouring."

It is true, that Barnabas, in another place, observes: "Consider how he hath joined the cross and the water; for this he saith: 'Blessed are they who when they have trusted in the cross, descend into the water,'" &c.

The Armenian custom of baptizing, all things considered, will give us a just conception of the practice involved in the language of Barnabas. Dr. Jarvis speaks of it as follows: "The priest asks the name of the child, and taking him in his left arm, and supporting his feet with his right, he puts him into the font, his head being out of the water. Then with the hollow of his hand, he pours water on the child three times, baptizing him," &c. *Report to Board of Missions of Prot. Epis. Ch. U. S.*

In addition to this we observe, that the Armenian Liturgy uses the language: "Descending into the water;" yet, the undeniable idea is, baptism by affusion. *Ass. vol. ii, p. 199.*

Chapin expresses himself thus respecting the statements of Barnabas: "These phrases authorize us to infer that the candidate took his stand on, or probably in, the edge of the water, when the water was poured

upon him, as we have seen, was probable from the scripture account." This we most cheerfully adopt.

The fact, that Christ received baptism by pouring while standing in the water of Jordan, without another consideration, may be very justly and forcibly urged as the inducing cause of the practice mentioned by Barnabas, which evidently shows that the candidate was baptized at the edge of the water, or in the water, by affusion, or if any should prefer another form of speech, by a washing effected by affusion. We can freely go a little further; that is, to state, that the descriptions of Hermas and Barnabas would admit of this conclusion, that there was a washing of the body intimately connected with the proper action of baptism, which was by affusion.

All, however, that we can be certain of is, that the candidates went to the water, and that an affusion of water was in the ceremony — thus giving an agreement with Christ's baptism, not only in reference to place, but to mode.

Misapprehension respecting the character of Christ's baptism, whether we refer to age, mode, or design, has been the leading cause of the errors of Immersionists and Antipedobaptists throughout their whole history. In reference to Christ's baptism, see chapter thirteen of this work.

The picture at the end of this chapter, which has been showing for ages one of the modes of baptism practiced by the church formerly, will fully confirm all we have said on the testimony of Hermas and Barnabas, and prepare the way for our remarks on similar testimony.

Evodius, who is represented as the successor of Peter at Antioch, in a letter, a fragment of which is preserved by Nicephorus, speaks thus respecting the application of water to Peter by the hands of Christ: "Christ baptized with his own hands Peter only. Peter baptized Andrew and the sons of Zebedee, who baptized the other Apostles. Peter and John the divine baptized the seventy disciples." *Hist. Eccl.* ii, c. 3.

*Second Century.* The Peshito — old Syriac version, dating from the beginning of the second century, not only favors baptism by affusion, but sheds much light on a conclusion to which we have already come, that the candidates, in some places at least, stood *in* or by the water when baptized. One remarkable fact is, that its language was the vernacular tongue of Justin Martyr; hence its testimony is of the greatest importance on the mode of baptism. This version translates *baptizo* and its derivatives, by *amad*, which signifies in all the cognate languages, *to stand, to cause to stand*; but in Syriac, (1) to be washed, and (2) to be baptized. The derivative *amodo*, signifies *ablution, baptizing, baptism, or washing*, indiscriminately. It is worthy of note, that in the Syriac, neither the common words for *immersion*, nor *sprinkling*, are ever employed to signify baptism, and also, that while *amad* and its derivatives are used interchangeably with those words which signify *washing*, they do not seem ever to have been used as synonymous with words denoting *immersion* or *submersion*. Castell, Heptaglot. Lex. in loco. Kirschius, Syriac Lex. 93. Tyschen's Syriac Lexicon, 149, and Michaelis' edition of Castell's Syriac Lexicon, ii, 655.

The inquiry, why the Syrians employed *amad*, which, in the kindred languages — the Hebrew, Ethiopian, and Arabic, signifies *to stand*, *to cause to stand*, to be firm, to constitute, and which in Hebrew never signifies washing of any kind, is a curious and important one.

It is impossible for us, however, to give more than a conjectural answer. Michaelis (Cast. II, 655) supposes it was, because the *candidates stood in the water at the administration of the rite*. This seems at first to be altogether too slight and insufficient a reason, but when we recollect the ancient usage of this class of words, it is not so improbable. Thus the Latin *sto*, (to stand) signifies “to stand to make a set speech,” and hence it came to mean, “to make a set speech;” also “to stand to fight,” and hence, *to fight*. The Greek has also a similar usage of *στημι*. So the Hebrew *amad*, signifies to stand before one to serve or minister, and hence, *to serve*, *to minister*. In the same manner the Syriac *amad* may signify, “to stand to be baptized,” and hence, *to be baptized* — a conclusion in accordance with all the evidence we have been able to discover in regard to the mode of receiving this rite. Such is the language of Chapin in his *Primitive Church*, pp. 84, 85.

This seems to bring before us what Ananias had in view when he said to Paul: “Arise, and be baptized.”

Mr. A. Campbell, however, places *amad* in his table of versions, as signifying immersion. This is a great outrage on truth and fact. But why do we so speak in reference to this isolated instance? Might we not so speak in reference to the sum, rather the whole, of

the table? Its head is gray with error. It is, so far as an impression of type is concerned, without an equal in this particular.

Justin Martyr, as we shall shortly show, speaks of the sprinkling practiced by heathens as an imitation of the true baptism predicted by the prophet. Now, as the language of the Syriac version was the vernacular tongue of Justin, may we not positively state, apart from other considerations mentioned, that its testimony is openly in favor of the doctrine of baptism by affusion?

We shall now attend to the testimony of the ancient Britons. The ancient Britons, in all probability, were brought under the influence of Christianity in the first century. Theophilus Evans, in his history of the *Ancient Britons*, observes: "I shall relate a remarkable, yet true story, which has not hitherto been published in the Welsh language. A young woman, who was born and raised in Britain, had the principal agency in directing St. Paul to her native country. He alludes to her in his epistle to *Timothy*, under the name of Claudia. 2 Tim. iv, 21. Her name at home was Gwladys Ruffydd. This lady was taken to Rome in company with Caractacus, the brave Prince who so nobly contended with the Romans, as related in the preceding part of this history. She was there married to a nobleman called Pudens, who was one of the saints of Cæsar's household, (Philip iv, 22) or one of the Emperor's courtiers. St. Paul, in 2 Tim. iv, speaks of him by this name, when he says: 'Pudens, and Linus, and Claudia greet thee.' Inasmuch, then, as St. Paul was so intimate with this family, Claudia

persuaded him to bend his course towards Britain, that her country might obtain from him some knowledge of the Christian religion." *Primitive Ages*, pp. 147, 148.

Evans, p. 232, speaking of baptism, states: "About the third age, or probably a little earlier, it was appointed that baptism should be administered semi-annually at Easter and Whitsuntide: but, in cases where death was expected, the person was baptized immediately, *and in his bed*, if necessary. On Whitsunday, those who had been newly baptized arrayed themselves in white apparel. This was the origin of the term Whitesunday, and is alluded to by the poet in the following lines:

'O Lord of heaven and earth, whose eye can scan  
The inmost thoughts and deep desires of man,  
Look down upon this amiable band,  
Who in thy presence now devoutly stand.  
Joined to the Church by baptism's holy rite,  
And seeing safety only in thy light,  
From worse than Egypt's bondage forth they come,  
And travel to the Holy Land, their home.'

*Luctant Poem, de Resurrect.* p. 765.

But the fact, that the books of the Primitive Christians in Britain were burned, brings to our mind another fact, that we cannot, therefore, speak with much certainty respecting the exact character of their mode of baptism. This view of the case inspires us with a feeling of oneness with the poet, who exclaims:

'Twas villainous in Scolan, in his ire,  
To cast the precious books into the fire!

We shall, however, place what remains of the testimony of the ancient Britons on the mode of baptism in



the second century.. This will enable us to keep clear of objections, and to render unto the cause of truth due respect.

The Britanno-Celtic word for *baptism*, *bedyz*, which denotes primarily “a giving, a gift, a preparation, a setting apart, or consecration,” lends its unrestricted sanction to baptism by affusion. The derivatives of *bedyz* are *bedyza* and *bedyzvan* — “a font, or baptistery.” *Bedyzian* signifies “to baptize.” *Bedyz*, strictly speaking, must be looked on as our English word *baptism* — the name of a rite without direct reference to mode. See Owen’s *Geiriadur Cymraeg a Seasong*, 2 vols. 4to, London, 1793.

But, by way of fortifying our position we observe, if it could be proved that all the ancient Britons were baptized by trine immersion, this would not, in the least possible sense, reduce the force of our argument. Did not the Christians of the fourth century, when speaking of three dips of the head, use *kataduo* to express mode, and *baptism* as the name of the rite? A similar use could have been made of *bedyz*. See our *History of Trine Immersion*, chapter 25.

These considerations are greatly increased by the fact, that religion was propagated from Britain into Ireland, where *baist-each* denoted rain — a derivative from the same root of the word *baiste*, which was employed to designate baptism.

Justin Martyr, A. D. 140: “They (the candidates for baptism) are then conducted by us where there is water; and they are regenerated by the same way of regeneration by which we were regenerated: for they



are washed with water [or in water] in the name of God the Father and Lord of all things, and of our Saviour Jesus Christ, and of the Holy Spirit." Again: "This washing [*loutron*] is called illumination, since the minds of those who are thus instructed, are enlightened. And he who is so enlightened is washed [*louo*] (that is baptized) also in the name of Jesus Christ, who was crucified under Pontius Pilate, and in the name of the Holy Ghost, who, by the prophets, foretold all things concerning Jesus. The demons, also, who heard that this washing [*loutron*] (that is, of baptism) was predicted by the prophet, caused that those who entered into their holy places, and were about to approach them, to offer libations and the fat of victims, should sprinkle [*rantizo*] themselves."

Justin,\* describing the first communion after baptism,

\* Justin was a native and resident of Syria, acquainted with the common or spoken Greek of Palestine, and had been educated in the most refined schools of classic literature. He is, therefore, an important witness as to the mode of baptism.

The first thing to be observed, is, that Justin, in writing to the Roman Emperor Pius, who was also versed in classic Greek, but knew nothing of any peculiarities of Palestinian, never uses *baptizo* to denote baptism, which word, as understood by the Emperor, would signify that the candidate was put into the water; but always uses *louo*, from which he would understand that the water was applied to the person. Hence, if baptism was performed by immersion in the days of Justin, he intentionally avoided language which would have been understood, and used such as he knew would mislead, and that, when he could gain nothing by it, and could have no motive to do it. Not so when he writes against Jews, familiar with all the peculiarities of the dialects of Palestine; for in his *Dialogue with Trypho* the Jew, he uses *baptizo* and *louo* as synonymous terms.

The next thing that arrests our attention is, that Justin in his

observes: "After having thus washed him [that is, baptized the candidate] who has been convinced and has expressed his agreement with us, we lead him to those who are called brethren, where they are assembled, that we may earnestly make prayers in common, both for ourselves and for the baptized (illuminated) person, and for all others in every place; that, having learned the truth, we may be found by works, good administrators, and observers of the commandments, that so we may obtain the eternal salvation. Having ceased from the prayers, we salute one another with a kiss; after which, to him who presides over the brethren bread is brought, and a cup of wine mixed with water. And he, having taken them, sends up praise and glory to the Father of all things, through the name of the Son,

*Apology* brought forward the fact, that the various heathen mysteries were *imitations* of the rites and ordinances instituted by God; that "they erroneously imitated what was really performed, because they did not perfectly understand the prophecy." C. 70. Thus he says, the story of the ascent of Bacchus and Bellerophon into heaven, were *imitations* of the prophecies concerning Christ; also, that some of the stories of Hercules and Esculapius, were copied from the character of the same being. C. 71. So also he says, that the *demons* raised up false Christs to deceive the people, (c. 73, 75) and that the practices of the priests were imitations of what Moses did. C. 81: Hence he says: "It is not therefore, that we hold the same opinion with others, but that all others speak in *imitation* of ours." *Primitive Church* by Chapin, pp. 58-61.

Mr. Chapin, in a communication before us, states that he uses Thirlby's edition of Justin; (the last quotation being excepted, it being from Paris ed. Apol. 1, c. 78, p. 93,) and adds, "according to whose arrangement, as also of other moderns, the *Apology* from which I quote is the first, though in the Paris edition (by Chevalier) it is the second." He quotes from the London edition, by Thirlby, 1722.

and of the Holy Spirit, and employs much time in offering up thanks for having been deemed worthy of these things by him : when he hath ended the prayers and the thanksgiving, all the people present express their assent by saying, Amen, which, in the Hebrew tongue, signifies, *so be it*. He who presides having given thanks [eucharistized], and all the people having expressed their assent, they who are called amongst us deacons, give to each of those present a portion of the bread, and of the wine mixed with water, over which the thanksgiving has been made, and carry away a portion to those who are absent.

And this food is called amongst us *ευχαριστια* [eucharist] : of which no one is allowed to partake, but he who believes that what we teach is true, and has been washed in the laver (of baptism) which is for remissions\* of sins and unto regeneration, and who so lives as Christ has delivered. For we do not receive these things as common bread and common drink ; but in the (same) manner as Jesus Christ, our Saviour, being made flesh by the word of God, had both flesh and blood for our salvation ; even so we have been taught, that the food over which thanksgiving has been made (eucharistized) by the prayer of the word which came from him, — by which (food) our blood and flesh are nourished by transmutation, — is both flesh and blood of that same incarnate Jesus. For the Apostles, in the memoirs composed by them, which are called Gospels, have delivered, that Jesus gave them this injunction : that, having taken bread, and given thanks, he said : *Do this in remembrance of me ; this is my body* : and that, in like

manner, having taken the cup and given thanks, he said : This is my blood ; and that he distributed (them) to these alone. And this, too, the wicked demons have in imitation commanded to be done in the mysteries of Mithra. For, that bread and a cup of water are set forth, in the rites appointed for the initiated, ye either know, or may learn."

We shall now direct attention to his description of their ordinary communion on the Lord's day, that the reader may have a complete account of the character and operations of the Church in his day. It is as follows : " We afterwards continually remind each other of these things ; and they who are wealthy assist those who are in need, and we are always together. And over all our oblations we bless the Creator of all things, through his Son Jesus Christ, and through the Holy Spirit. And on the day called Sunday, there is an assembly, in one place, of all who dwell in the cities or country, and the memoirs of the Apostles, or the writings of the prophets, are read, as long as circumstances permit. Then, when the reader has ceased, the president delivers a discourse, in which he reminds and exhorts to the imitation of these good things. We then all rise together and pray ; and, as we before said, when we have ceased from prayers, bread is brought, and wine and water ; and the president, in like manner offers up prayers and thanksgivings with his utmost power (*οσσηδυναμις*), and the people assent by saying, Amen ; and the distribution takes place to each ; and a portion is sent by the deacons to the absent." — *Apol*, 1. ed. *Bened*, Paris, 1742.

Clement of Alexandria and Tertullian, by way of explaining and confirming what Justin says in reference to the heathens baptizing by sprinkling, in imitation of the true baptism, will now be introduced. The testimony of Clement is: "Since even among the heathen philosophers, to instruct and baptize, is called to regenerate." *Strom.* 5, p. 552. Tertullian speaks as follows: "Tinguntur, idque se in regenerationem et impunitatem perjuriorum suorum agere præsumunt." *De Baptismo*, c. 5. They are baptized, (that is, by sprinkling) and say they do it for their regeneration, &c.

He thus describes the whole scene: "At the sacred rites of Isis, or Mithra, they are initiated by washing; (here the reader will learn the sense in which the word wash was used) they carry out their gods with washings; they expiate villas, houses, temples, and whole cities, by sprinkling with water carried around. \* \* \* In view of these things we see the zeal of the devil in rivaling the things of God, since he also practices baptism among his own people." *De Bap.* p. 257.

Lord King, *Prim. Church*, p. 225, speaks thus respecting this matter: "It is observed by Tertullian that the devil strives to be God's ape, imitating the acts of his worship and service, and prescribing the same to his deluded adorers, as particularly in the idolatrous service of Mithras, 'whose priests baptized some as his believing and faithful servants, and signed them in their foreheads as his soldiers.'" *De Præscript. advers. Hæret.* p. 87.

Ambrose, A. D. 385, speaking on the same subject, says: "There are many kinds of baptisms; but the

Apostle proclaims one baptism. Why? There are baptisms of the nations ;” that is, the heathens baptize by sprinkling. Vol. ii, p. 355.

Taylor, looking at the great point here involved, remarks : “ If the heathen sprinkling imitated the true baptism, then the true baptism included sprinkling ; for if there was not sprinkling, there could not be any imitation.” *Apost. Bap.* p. 143.

Our conclusion, however, is, that the candidates, in Justin’s day, within the reach of his knowledge, either stood by the water, or in the edge of the water, and were there washed or baptized by affusion. This is the only rational explanation we can give of his testimony. Some indeed think, that the language of Justin will justify the idea, that the candidates “ were first washed, and then baptized by affusion.” This may have been, but the other conclusion seems more probable. If the candidates were previously washed, the washing, according to his language, was so closely allied with the proper action of baptism, which was by affusion, that he did not deem it necessary to draw a line of distinction. He announces to the world, that, “ the demons, also, who heard that this washing was predicted by the prophet, caused that those who entered into their holy places, and were about to approach them, to offer libations and the fat of victims, should sprinkle themselves” ; and so leaves the matter.

We may shed some additional light on this subject by giving an example of the time-honored practice of the Syrian church. Fisk, a missionary to Palestine, states : “ I went one morning to the Syrian church, to



witness a baptism. When ready for the baptism, the font was uncovered and a small quantity, first of warm water, and then of cold water, was poured into it. The child in a state of perfect nudity, was then taken by the bishop, who held it in one hand, while with the other he anointed the whole body with oil. He then held the child in the font, its feet and legs being in the water, and with his right hand he took up water and poured it on the child, in the name of the Father, Son, and Holy Ghost." *Memoir*, p. 357.

Walker tells us of a Jew who, while traveling with Christians in the time of Marcus Aurelius Antoninus, about seventy years after the Apostles, was converted, fell sick, and desired baptism. Not having water, "they sprinkled him thrice with sand, in the name of the Father, the Son, and the Holy Ghost. He recovered, and his case was reported to the bishop, who decided that the man was baptized (*si modo aqua denuo perfunderetur*) if he only had water poured on him." *Walker's Doc. Baptisms*, chap. 10.

The reader may obtain fuller information by consulting Nicephorus, who wrote an Ecclesiastical History, embracing all the important events of the church, from the birth of Christ to A. D. 610. The idea of sprinkling with sand, without doubt, was borrowed from the practice of the church in baptizing by affusion. The language of the bishop needs no comment.

The testimony of figure No. 1, chapter thirteen, of this work, is now in order; inasmuch as it unfolds the faith of the second century relative to the baptism of Christ, provided the date be correct. It appeals to the eye,



showing that John baptized the Saviour in the river Jordan by pouring. The reader will please turn to it, and then judge for himself.

Clement of Alexandria, A. D. 190, remarks : "That may be an image of baptism which has been handed down from Moses to the poets thus — Penelope having washed [*hudsono*] herself, and having on her body clean apparel, goes to prayer, and Telemachus having washed [*nipso*] his hands in the hoary sea, prayed to Minerva." Page 387, *Lugduni Batav.* 1616.

He continues thus : "Well, therefore, is it said, be not washed [*lous*] in body, but in mind." Speaking of the baptism of Christ, he observes : "He was complete, save only washing, [*loutro*] and the spirit coming he was sanctified."

"This indiscriminate use," says Chapin, p. 62, "of *lous*, *nipso*, and *baptizo*, and the application of this latter word to all the Jewish washings, is conclusive evidence that he used it in the same general sense in which Justin employed it;" and so we leave the testimony of Clement, suggesting to the reader to apply our conclusion on the next testimony, Tertullian's, here.

Tertullian, A. D. 200, thus addressed the person who desired baptism without true repentance : "For who will vouchsafe to you, so faithless a penitent a single sprinkle of any water?" *De Poenitentia*, c. 6, p. 144, *edit Lutetiae*.

In another place he wisely asserts : "There is no difference whether we are washed [*diluvatur*] in the sea [*mari*] or a pond, [*stagno*] in a river, [*flumine*] or spring, [*fonte*] in a standing pool, [*lacu*]. or run-

*ning brook, [alveo.]* Nor is there any difference between those whom John *baptized [tinxit]* in Jordan, and Peter in the Tiber." *De Bap. c. 4.*

Dr. Carson, p. 489, observes: "Tertullian understood the word in reference to the ordinance as signifying immersion. He translates it *tingo*." We may justly presume, judging from this quotation, that men of Dr. Carson's way of thinking, if Tertullian had never written on the subject, would have it, that immersion was connected with all his thoughts respecting religion.

Tertullian never saw immersion as now practiced. He never spoke of immersion as now practiced. To say he did, is to disrespect every line of history that has come down to us.

Valpy, Etym. Dic. p. 475, gives the following meaning to *tingo*: "To wet, dye, tinge, stain."

Tertullian, speaking of the command to the Apostles, says: "Commanding that they should baptize [*tingerent*] in the name of the Father, and of the Son, and of the Holy Ghost." *Adv. Prax. c. 26.*

We confess that the testimony of Tertullian is somewhat obscure. In his book, *De Corona Militis*, he says: "Thence we are thrice immersed, [*ter mergitemur*] answering, *i. e.* fulfilling somewhat more than the Lord has decreed in the gospel."

It is probable that affusion was, in certain localities, or where Tertullian wrote, connected with trine immersion. This is the best showing we can make to reconcile his language. It is true, some believe that he speaks of baptism by affusion in one instance, and in the other of baptism by trine immersion.

The reader, however, has the facts before him, and must judge of them for himself.

In a word, baptism, which in the days of the Apostles simply signified an application of water to the candidate, &c., was found so changed at the end of the second century, and so far removed from scriptural authority, that tradition had to be urged by the church as authority for its form and ceremonies. It had not, however, been entirely robbed of its original beauty and simplicity; inasmuch as Tertullian thus addressed the person who desired baptism without the proper qualification: "For who will vouchsafe to you so faithless a penitent a single sprinkle of any water?"

Such is the evidence of these centuries, the first and second, respecting baptism by affusion.



## CHAPTER XXI.

### History of Baptism by Affusion.

THIRD CENTURY. — The New Testament is supposed to have been translated into the Egyptian tongue in the third century. **WMC**, the common term to denote baptism in all the Egyptian dialects, most satisfactorily sustains baptism by affusion. It also confirms what we have said respecting Clement of Alexandria — the Egyptian. Tattam only gives to it the signification to *baptize*. Lexicon of the languages of Egypt. Peyron supposes it to signify primarily, *to stand in the water, to cover with water*. *Grammar of the Coptic language*, 76.

The root, however, seems to be merely *om*, as appears from the noun **XIII-WM**, signifying baptism and baptizing, and, consequently, signifies water, or wet; and as a verb, to wet, moisten, water.

The prefix *jin*, is the common Egyptian prefix, added to verbs to form nouns, signifying the name of the action; and *s* final is often a servile letter. Peyron, *Copt. Gram.*, 23, 29. The root, *om*, occurs in *iom*, the sea. *Chapin*, p. 86. This is in perfect agreement with our position respecting the character of the

word that must be used as a fit representative of *baptizo* in every language spoken by man ; and so we leave the testimony of the Egyptian Testament.

Cyprian, who became bishop of Carthage 248, A. D. spoke of baptism by affusion as follows: "And no man need therefore think otherwise, because these sick people, when they receive the grace of our Lord, have nothing but an affusion or sprinkling, whereas the holy scripture, by the prophet Ezekiel, says: 'Then will I sprinkle clean water upon you, and ye shall be clean.' " &c. Again: "And if they must not be baptized again, (here he calls an act of affusion baptism) that have already been sanctified with the baptism of the Church; why should they have cause of scandal given them concerning their religion and the pardon of our Lord." *Wall*, vol. ii, p. 388.

Bishop Kenrick observes: "He" — Cyprian — reproves those who sarcastically styled *clinics* such as had been baptized on their beds in sickness." *Treatise on Baptism*, p. 162.

In the Acts of St. Lawrence, who, for the cause of truth, influenced by the love of Christ, suffered martyrdom in the year 250, we are informed that Romanus, one of the soldiers, after being suddenly converted, brought a pitcher of water to the martyr, asking him to baptize him. *Wall*, vol. ii, p. 390, speaking of the original account, remarks: "This passage seems to be genuine, because it is cited by Walafridus Strabo, who lived before those times in which most of the Roman forgeries were added to the histories of their saints."

The converted soldier was a strong believer in baptism

by affusion, and the martyr did not hesitate to carry into effect his wishes.

Can our Baptist friends produce a case of immersion, such as they practice, from the records of the age in which the soldier and the martyr lived ? They cannot.

Cornelius, 252, A. D., speaking of Novatian, says : " Who aided by exorcists, when attacked with an obstinate disease, and being supposed at the point of death, was baptized by aspersion, in the bed on which he lay ; if, indeed, it be proper to say that one like him did receive baptism." *Euseb.* p. 266.

Bishop Kenrick gives us in the following language the true sense of the doubt here implied : " But it (the language of Cornelius) evidently means, that he — Novatian — had not willingly sought it, until terrified by death." *Treatise on Baptism*, p. 165. For a full explanation of this matter, see the third chapter of this work.

" The Acts of St. Cornelius," says Bishop Kenrick, p. 166, " speak of Sallustia, who, being converted, presented to the Pontiff a vessel with water, wherewith he might baptize her."

" Five martyrs," says Bishop Kenrick, same page, " of Samasata, in the year 297, when in prison for the faith of Christ, sent for the priest James, entreating him to come, and bring with him a vessel of water to baptize them." In reference to the original account, see their *authentic acts*, published in Chaldaic, by Stephen Assemani, *Act. Mart. tom. ii*, p. 123.

*Fourth Century.* The religion of the Saviour was propagated from Britain into Ireland, but, as to



the exact time, we would not be positive. We keep within the limits of truth, however, by taking the fourth century for the date of the evidence. The *Hiberno-Celtic* word for *baptism*, *baiste*, finely accords with, rather unequivocally sustains baptism by affusion. The original and proper meaning of this word may be inferred from the fact, that a derivative from the same root, and the only one in common use in this language, "*baist-each*," is employed to denote rain. Baptism, therefore, must originally have been performed in Ireland by sprinkling or pouring. *Chapin*, p. 68. See *O'Brien's Focaloir Gaoiighilge-Sacs-Bhearla*, 8 vo. Dublin, 1832.

Scotland and Ireland embraced Christianity about the same time. The *Scoto-Celtic* words, *baist*, to baptize, and *baisteadh*, baptism, also contribute their mite of evidence to support baptism by affusion. The kindred words from the same root, are, *baistidh*, "drops of water from the eaves," and *baiseach*, "a shower of rain." Our English word to *baste*, used in cookery to signify moistening by pouring on a fluid, is a Britanno-Saxon word, and comes from the same root. *Chapin*, p. 86. See *Dictionarum Scoto-Celticum*, 2 vols. 4to. Lond. and Edin. 1836.

The Ethiopian version of the New Testament was made in the fourth century, in all probability at Alexandria, from whence this people are said to have received Christianity, and consequently, furnishes a valuable commentary upon the Alexandrine views of baptism then. The word employed in this version, to denote the ordinance, is **ጠጦኛ**, [*ta-ma-ka*] from **ጠሆ**, [*ta-*



*ma-a*] to tinge, dye, color, stain, rarely to dip. But the ordinary words signifying immersion and submersion are never applied to baptism. Hence we may justly conclude that, though the mode of baptism does not directly show in the labor of the Ethiopian translator, the evidence is in favor of baptism by affusion; or more strictly speaking, they were at liberty, so far as the word was concerned, to baptize by any proper mode. See Chapin's *Primitive Church*, p. 87.

The conclusion of Chapin respecting *tamaka* is: "So that *tamaka* is precisely like Tertullian's use of *tingo*, to signify the same thing." *Ibid*, p. 87.

Here we remark, however, that we would not venture to be positive respecting their usual manner of baptizing at this or that place. If they were influenced by the custom at Alexandria, or at least by one of the modes of baptizing there, which, according to the statement of Severus\*, was to pour water on the head of the candidate, who, at the same time, stood in the water, the inference would then be, that the baptism was by affusion, though the subject stood in the water. If any man can afford to think otherwise, let him do so. We but express the convictions produced in our mind by facts as we proceed. We are not laboring to make proselytes to any theory, but simply and solely to

\* Severus, Patriarch of Alexandria, speaks thus: "The Priest lets the person to be baptized down into the baptistery, looking to the East, and puts his right hand on his head, and with his left hand raises up the water thrice from the water in front, behind, and at either of his sides, and says these words: 'N. is baptized in the name of the Father, Amen, and of the Son, Amen, and of the Holy Ghost, Amen, for life eternal.'"

advance, if possible, at every point, the interests of truth.

Facts, circumstances, and consequences, would justify us in the statement, that the practice of trine immersion was maintained by some of their Churches, either in the abstract, or by being connected with affusion. See the Armenian Custom, as presented in the following chapter, for an illustration of the idea here expressed.

The Council of Elvire, placed by Cardinal D. Aguirre, and by Richard, in his analysis of Councils, in 303, as the most probable time, declared it lawful for the laity to baptize [by affusion] Catechumens in danger of death, provided a priest should not be at hand. *Conc. Elib. can. 37-39, apud. Labbe tom. i, conc. col. 974.*

The Council of Arles, 313, directed persons baptized in sickness (by affusion) to be presented on their recovery to the bishop of the Church, in order to receive the solemn imposition of his hands.

The Council of Laodicea, placed by Baronius in the year 314, but by others in the year 364, spoke as follows: "It behooves such as receive baptism (by affusion) in sickness, and afterwards recover, to learn fully the faith, and know that they have been made worthy of the divine gift." *Can. xlvii, apud. Labbe tom. i, col. 1505.*

The Council of Neocesarea, 315, referring to baptism by affusion, decreed as follows: "He that is baptized when he is sick, ought not to be made a priest (for his coming to the faith is not voluntary, but from necessity)

unless his diligence and faith do prove commendable, or the scarcity of men fit for the office do require it." *Council of Neocesarea, Can. 12.*

Immersionists have been laboring for years to make the decision of this Council serve their interest; but here we would most respectfully inform them, that, while the Council sanctioned baptism by affusion, the minister, who would have attempted to baptize by the single dip, would have been visited with the penalty of the Church. If Immersionists can show that their practice would then have commanded more favor, we hope they will collect the facts, and present them to the world.

Lactantius, A. D. 320, furnishes us with this scriptural sentiment: "Sic etiam gentes baptismo; id est, purifici roris perfusione salvaret." So also he — Christ — might save the Gentiles by baptism; that is, by the pouring on of the purifying dew. *Institutes*, book 4. chap. 15. The force of the expression may be thus stated, that he represents the water of baptism as falling like dew. What a beautiful figure of baptism!

Ambrose, A. D. 385, addressing persons baptized, observes: "Ye received white garments that they might be an indication that ye have laid aside the garments of sin, and put on the chaste robes of innocence, concerning which the prophet said, thou shalt sprinkle me with hyssop and I shall be cleansed, Thou shalt wash me, and I shall be whiter than snow." For, he who is baptized, both according to the law and according to the gospel, is made clean. According to the law, because Moses, with a bunch of hyssop, sprinkled the blood of a

lamb. According to the gospel," &c. Vol. 2, p. 333, Paris, 1609.

The usual custom of baptizing in the land of Ambrose, and the obvious teaching of his language, force on us the persuasion, that a ceremony, either by trine immersion, or by a washing, must have been connected with the affusion which he so clearly sets forth. If a more rational view of the case can be presented, we would be pleased to see it. Trine immersion, in the abstract, does not accord with the language of Ambrose in this instance ; and on the other hand the ordinary custom of the church, where he wrote, would seem to exclude the idea of an isolated act of affusion. This is all we can say — the best explanation we can give, respecting his testimony.

Nicephorus, speaking of the baptizer, and the person baptized, declares : " And he baptized him even upon his couch upon which he lay." *Routh's Reliquiæ Sacræ*, vol. 3, p. 48. We are not exactly certain as to the date of this transaction, but consider that we may justly place its evidence in the fourth century. It may have occurred much sooner, or a little later.

Aurelius Prudentius, A. D. 390, some date 405, speaks thus : " Worshipper of God, remember that thou didst go under the holy dews of the font and laver ;" in other words, that wast sprinkled in baptism. *Walker's Doctrine of Baptisms*, chap. 10. The sense seems to us to be, that the candidate, after being placed in the font, was baptized by affusion.

Aurelius Prudentius represents John as baptizing by pouring, "*perfundit fluvio.*"

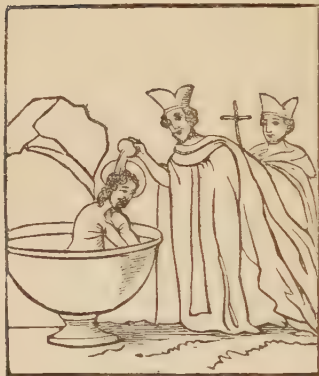
Paulinus, bishop of Nola: "He [John Baptist] washes away the sins of believers (infusis lymphis) by the pouring of water." *Pond*, p. 38. See also *Debate between Campbell and Rice*, p. 135.

Augustine, A. D. 400: "Unless wheat be ground, and sprinkled with water, it cannot come to that form which is called bread. So you also were first ground as it were by mystic exorcisms. Then was added baptism; ye were as it were *sprinkled*, that you might come to the form of bread." T. v. *Sermo* ccxxvii, *ad Infantes, de Sacramentis*, col. 1417.

Bishop Kenrick thus presents this testimony: "St. Augustine remarks, that bread is formed of wheat ground in the mill and sprinkled with water, and then adds: 'In like manner you also were ground, as it were by the humiliation of fasting and by mystic exorcisms. Baptism followed, and you were sprinkled with water, that you might become bread.' " "This being addressed generally to the faithful, most of whom were solemnly baptized, leads us to infer that even in solemn baptism, aspersion was often used, water being sprinkled on the candidate while he stood deeply immersed." *Kenrick on Baptism*, p. 156, ed. 1852.

On examining the revised edition of the Bishop's work, since we closed our labors in manuscript, we met with the above extract. We give it a place here, because it so fully and clearly expresses our own sentiment respecting the practice then in certain places.

The following engraving will give a practical illustration of many things in this chapter.



This is a representation of the baptism of Constantine the Great, who died in the year three hundred and thirty-seven, aged sixty-six. The reader perceives that the Emperor is on his knees in the font, or bath, metaphorically called the laver of regeneration, receiving baptism at the hands of Eusebius by having the water poured on his head.

Surely, even Dr. Carson would not venture to say that the word *baptizo*, in this instance, signifies to dip or plunge! Dr. Gale, however, does venture to say, that Constantine was immersed. His words are: "Constantine the Emperor seems to have been unwilling to trust to the validity of these clinical perfusions, as we may gather from Eusebius' account of his baptism." *Reflec. on Wall's Hist. Inf. Baptism* vol. 3, p. 221. Dr. Gale will have Constantine immersed; but the observer can at once perceive that the very reverse was the case. Dr. Wall, in reply to Dr. Gale, says: "If



he [Constantine] was baptized in a church, that makes a good proof that he was not baptized by immersion, but as sick men were wont, by *affusion* of water on his face. For Mr. Bingham has well proved by several ancient testimonies, that in those times the cisterns or pools made for people to go into at their baptism, were not in the church, but in an out-building, called *baptisterion* or *photisterion*, at some distance from the church." Vol. 4, p. 161.

Why all this? Does not the radiating glory which went forth from the declaration of John — *I indeed baptize with water*, seem to linger on the brow of Eusebius, and around the spot where the first of the Emperors was baptized?

In face of all this, however, Mr. A. Campbell, quoting from the Edinburg Cyclopædia, says: "The first law for sprinkling was obtained in the following manner: Pope Stephen II, being driven from Rome by Adolphus, King of the Lombards, in 753, fled to Pepin, who, a short time before, had usurped the crown of France. While he remained there, the monks of Cressy, in Britany, consulted him whether, in case of necessity, baptism poured on the head of the infant would be lawful. Stephen replied that it would." *Bap.* p. 190.

Well, there is one thing certain, if this account be true, that the monks of Cressy must have been remarkably ignorant of church history; for the church, at all times, baptized men, women, and children, in times of danger, or times of necessity, by affusion. This is as certain, as that Paul was converted on his way to Damascus. The reader may well stand surprised, when



he compares this statement with the facts we have presented. Let us see, however, if there was not a similar law sent forth from the same quarter long before its birth, and long before the birth of the fathers of the monks of Cressy.

Bishop Kenrick, *Treatise on Baptism*, pp. 172, 173, states : " The decree of Pope Siricius, at the close of the fourth century, harmonizes with the teaching of these ancient doctors (respecting baptism by affusion) : ' Who-soever is in danger of shipwreck, or of hostile attack, or of siege, or whose life is despaired of on account of any corporal disease, and demands to be succored by the sole aid of faith, let him obtain the favor of regeneration (that is, baptism by affusion,) which he desires, the very moment at which he desires it.' " In reference to the original, see *Ep. ad Himerium*, c. ii.

Such is the evidence of these centuries, the third and fourth, respecting baptism by affusion !

## CHAPTER XXII.

### History of Baptism by Affusion.

*Fifth Century.* The Armenians, until about A. D. 430, made use of the Syriac scriptures and liturgy, when the Bible was translated into the language of Armenia from Greek manuscripts, and *baptizo* was translated. The word ordinarily employed was *mekerdriel*, which is a derivative, compounded, as would seem, of *makhriel*, and *zdiel*, both of which signify to *purify*, in a neuter sense, after the analogy of the oriental usage. But we do not find the word signifying baptism, ever used interchangeably, either with words signifying *immersion* or *sprinkling*. *Schræder's Thesaurus Lingue Armeniacæ*, iii, 3, v, 6. Auchers's Armenian Dictionary, *in loco*. In reference to this matter, see *Prim. Church* by Chapin, p. 88.

The Armenian priest, in consequence of what precedes, could have poured water on the head of the candidate, and then have turned round, speaking of baptism by affusion.

Chapin, p. 80, thus speaks respecting the Armenian custom of baptizing, giving one of their priests for authority: "The priest holds the child over the font, and pours, or sprinkles water on the top of his head, three times, saying the words of baptism, and after-

wards putting him in the water three times, washes his whole body." *Schræder's Thesaurus Linguae Armeniacæ*, p. 328.

The account given of their practice by Dr. Jarvis amounts to the same in principle. It reads thus: "The priest then asks the name of the child, and taking him on his left arm, and supporting his feet with his right, he puts him into the font, his head being kept out of the water. Then with the hollow of his hand, he pours water on the child three times, baptizing him," &c. *Jarvis' Rep. to Board of Missions of Prot. Epist. Ch. U. S.*

*Abyssinian Church.* The Abyssinians, according to the most authentic accounts, were converted to the Christian faith about the year 330; but, for a reason, which will immediately appear, we place their evidence in the fifth century. See *Watson's Dictionary*, art. *Abyssinian Church*. Chapin, *Prim. Church* p. 80, says: "Among the Copts and Abyssinians, baptism is administered as among the Syrians; that is, by the priest pouring water on the head of the candidate, while the body of the person is in the water, the head being out. The immersion is not regarded as a part of the baptism." It may be regarded, however, as a preparatory act.

*Syro-Jacobites.* This denomination of Eastern Christians first appeared in the fifth century, "and were called Monophysites." See *Watson's Dictionary*, art. *Jacobites*. Their mode of baptism is thus presented: "The child is put into the font with his face toward the east, and his head being supported by the right hand of

the priest, the water is taken up in the hollow of his left hand, and poured three times upon the head, while he says, 'N. is baptized,' " &c. *Ass. Bib. Orient.*, iv, 241-245.

*The Syro-Chaldeans.* This denomination arose in the fifth century, from Nestorius, bishop of Constantinople. See Watson's Dict. art. *Nestorians*. Chapin, *Prim. Church*, p. 81, says: "The Syro-Chaldeans, improperly called Nestorians, use the same formula of baptism as the Syro-Jacobites, and the priest puts the child into the font in the same manner as among them, that is, he puts the candidate into the water up to the neck, and pours water upon him three times, imposing hands upon him while in the water." See also *Chal. Rit. in Ass. Bib. Orient.* iv, 241-245.

The united testimony of these churches is thus given, in order to prepare the reader to feel the force of the following remarks. The early Christians, learning that Christ was baptized in the river Jordan by pouring, and seeing in the Scriptures, that John baptized in Jordan *with water*, seem to have introduced, by way of keeping up an agreement with respect to place and mode, the above custom, which has been continued until the present time. Their error, if it can be called such, may be attributed to the fact, that they did not carefully examine the reason of our Lord being thus baptized, nor consult the peculiar circumstances under which John baptized. These considerations account — satisfactorily account, for the early practice of baptizing in water by affusion.

Sulpicius Severus, A. D. 403, says: "Worshipper

of God, remember that thou hast, under the hallowed dew of the font and of the laver, being signed with the chrism," &c. *Lib. Hymn. per horas, Hymn. vi, Ante Somnum*, p. 530. Baptism by affusion is here presented by the idea of descending dew. This, we presume took place, while the candidate was in the water, as set forth in several figures in this work.

St. Cyril of Alexandria, A. D. 424, says; "And he will make the early and the latter rain come down upon you as of old; and the floors shall be filled with wheat, and the presses shall overflow with wine and oil. Joel ii, 24, 25. There has been given to us, as in rain, that living water of holy baptism." T. iii, *Com. in Joel*, p. 224.

Evans, *Primitive Ages*, p. 230, says: "Sozomen, who wrote a history of the Church about the year 440, says, in effect, that he who had been immersed only once, was, in his opinion, in as much danger as he who had never been baptized. But to be sprinkled three times was considered as good as three immersions." See *Soz. Hist.* p. 150, ed. 1569.

The Centuriators (quoting from Socrates, *Lib. vii, chap. 17*) tell us of a celebrated font, "out of which (*baptizato aqua superfusa*) the water is poured from above on the baptized person." They also speak of a hypocritical Jew, who had offered himself for baptism in different places for mercenary purposes, but "when he came to this font, and there offered to be baptized, and held his head over the font, the water vanished away once and again; whereupon his fraud was discovered." *Pond*, p. 46. Socrates is dated 429.

Gennadius, A. D. 495 : “ The person to be baptized makes confession of his faith before the priest ; and when the interrogatories are put to him makes his answer. The same does a martyr before the heathen judge ; he also makes confession of his faith, and when the question is put to him makes answer. The one after confession is either wetted with water, or else plunged into it ; and the other is either wetted with his own blood,” &c. *De Dogmat.* chap. 74. See also *Wall*, vol. ii, pp. 390, 391 ; *Watson*, *Institutes*, vol. ii, p. 649 ; *Pond*, *Treatise on Baptism*, p. 49.

In the year 499, Clodovæus, king of the Franks, was baptized by Remigius, Archbishop of Rheims, not by immersion, but by pouring of water. *Walker's Doctrine of Baptisms*, chap. 10, 13.

The following engraving will give a practical comment on the testimony that precedes. There will not be found an opening for a controversy over a Greek verb or a Greek preposition. The whole is turned into a plain fact for the eye.

But, perhaps a few words in reference to the evidence of pictures will be found in place here. Those who dissent from our views respecting the mode of baptism, cling to the false representations given of the practice of the fathers by modern writers, as if moved by inspiration, or as if their only hope of success must look to these quarters. Now, we think, that the true sentiments of the Church in former times, which were engraved in wood or brass, and which have so come down to us, ought to be received by all. The pictures show the creed of the fathers.





Need we say a word respecting this instance? The boy is unclothed or naked, and the ordinance is administered by pouring. "This representation shows," says Taylor, "that the present Abyssinian mode of baptism anciently was extant among the Greeks, as well as among the Romans."

This is not introduced as the work of this century, but simply to show the meaning of the writers quoted.

*Sixth Century.* "The Anglo-Saxons," says Chapin, p. 88, "were converted from A. D. 590 to 610, and they also used a word in their own language to denote this rite. The word chosen by them was *fullian*, 'to whiten, cleanse, purify,' from whence, came '*fulluht*,' baptism; and '*fulluhtere*,' a baptizer. *Dyp-pan* is the common word in the Saxon scriptures, where *dip* occurs in English; *fulluht*, when the word baptism is found." The word was used to give a name to the rite, so that a person on whom water was poured could have been said to have received baptism by affusion.



Severus,\* patriarch of Alexandria, A. D 513, says :  
 “ The priest lets the person to be baptized down into the baptistery, looking to the east, and puts his right hand on his head, and with his left hand raises up the water thrice from the water in the front, behind, and at either of his sides, and says these words: ‘ N. is baptized in the name of the Father, Amen, and of the Son, Amen, and of the Holy Ghost, Amen, for life eternal.’ ” *In rituum baptismi rubrica ; cit. a Beveridge in can. L. Apost.*

The following engraving will give the reader a just conception of the custom of which Severus speaks.

Ciampini thinks that it is a representation of the baptism of Agilulf and his wife Theodolinde, King and Queen of the Lombards in A. D. 591. Taylor speaks thus respecting it: “ In the original attendants are around them, witnessing the administration of the ordinance. It is the baptism of Argilulfus the King

\* Bishop Kenrick, in a communication before us, observes: “ The quotation from Severus is made on the authority of Beveridge Guido Fabricius. The editor of the work of Severus styles him Patriarch of Alexandria. The work is on the rites of Baptism and Communion, for the use of the Christians of Syria, printed in Syria and Latin at Antwerp in 1572. The fact, that it was intended for Syria, favors the supposition that the author was of Antioch, rather than of Alexandria; and some indeed ascribe the work to *Severus of Sozople* (if we understand the reference) who sat at Antioch, a noted Eutychian. The work is noticed in the sixteenth volume of *Histoire des Auteurs Ecclesiastiques* by Cellier p 196. ”

These considerations, however viewed, must greatly confirm what we have said respecting one of the early customs of baptizing, and also on the ecclesiastical use of the word *amad*. Severus describes the baptism, and the figure shows how it was performed.

and Theolinda the Queen of the Longobardi, who occupied Beneventum in the sixth century.”



*Seventh Century.* “The Dutch version of the scriptures,” says Chapin, p. 89, “has been appealed to by some, as evidence on this subject. But that is altogether too late to be pertinent. Besides, the Dutch were converted by Anglo-Saxon missionaries; *Willibrod*, the first missionary there, having been consecrated bishop by Wilfred, for some time Archbishop of York, A. D.

697. The Dutch, therefore, derived Christianity from the Anglo-Saxons, who did not regard the mode of baptism as essential; and they copied their translation of *baptizo* from the Moeso-Gothic, where *daupen* could not signify *immersion*. Besides, *doop* does not signify *immersion*. Thus in the Rubric to the baptismal service, it is said: ‘He shall *dip* [*dompelen*] the child in the water; or ‘*pour water upon it*,’ and shall say: ‘I baptize [*doop*] thee,’ &c. Here is a distinction made between *dipping* and *baptizing*.” See *Het. Boek der Gewone Gebeden* — also *Vander Kemp. Catechismus*, p. 516.

In addition to this we observe, that the following words in the Dutch stand thus: *Doopen*, “to baptize,” *dooping*, “washing;” *dompelen*, “to dip, to cover with water, to dip in water;” *dompeldoop*, “to baptize by immersion.” *Nederduitsch, Wortel-Worden, and Kilian*.

Bede, who was born 672, frequently uses the terms *tingo*, *abluo*, *perfuncto*, *aqua*, in relation to baptism: and represents one Heribaldus speaking of himself as baptized in this way: “*Unda perfusus sum*,” &c. *Ecc. Hist. Lib. v. Cap. 6*. “Baronius in his Annals (An. Chr. 826) speaks of the baptism of this Heribaldus, King of the Danes, in St. Albans Church at Mentz: ‘By having the water of holy baptism poured upon him.’” *Pond*, p. 47.

*Eighth Century*. Stephen II, Bishop of Rome, decreed, A. D. 753, that pouring should be considered as valid baptism. Immersion, as now practiced, never was so honored. In a word, it was forbidden. Forty six years

after Bede's death, the following canon was passed by Pope Clement: "If any bishop or presbyter shall baptize by any other than trine immersion [three dips of the head] let him be deposed." See London *Baptist Magazine*, for February, 1850, p. 84. We merely go out of our way a little to show Immersionists, without doubt, that their practice in past ages would have brought on them the penalty of the church. Affusion was approved, when immersion, as now practiced, was absolutely forbidden.

*Ninth Century.* Walafridus Strabo, A. D. 849: "It should be noted that many have been baptized, not only by immersion (trine immersion) but by affusion; and they may still be baptized in this manner, if there be any necessity for it; as in the passion of St. Lawrence, we read of a certain person baptized by water brought in a pitcher." *De Rebus Ecc.* c. 26, p. 415.

Nicetas Serronius, A. D. 858, is represented by Dr. Pond, p. 47, as speaking of baptism "*by pouring*." In reference to the original, see *Comment on Greg. Naz. Orat.* 40.

*Tenth Century.* The representation of the baptism of the boy is now in place. The following admissions will exactly suit our purpose here. The author of Letters to Bishop Hoadly, a learned Baptist, says: "For thirteen hundred years successively after the Apostles, sprinkling was permitted upon extraordinary occasions." *Plain account*, &c. p. 16. Robinson, a Baptist Historian, observes: "Before the reformation, sprinkling was held valid, in cases of necessity." *Hist. of Baptism*, p. 116. This is more than we can admit

respecting immersion, as now practiced ; for, from the evidence presented in this chapter, we see that it was not received as Christian baptism. The local matter in Spain, which will appear in our History of trine Immersion, cannot be urged as an exception.

*Eleventh Century.* Baptism was practiced in this century, as in the preceding ones. We shall here, however, introduce the persuasion of Walker, who, on account of being somewhat influenced by the time honored custom, baptism by trine immersion, must be regarded as an impartial writer. His language is : “ Baptism by pouring or sprinkling is true and lawful baptism, and all ages of the church have been of that opinion.” *Hendrick’s Letters on Baptism*, p. 127.

In addition to what precedes we beg leave to introduce a short extract respecting the practice of a portion of the Greek church. Bishop Kenrick, referring to *Euchologium*, with *Goar’s Notes*, for authority, says : “ The infant is placed in the baptismal vase with its face downward, supported by the left arm of the priest, who, with his right hand, pours the water on it.” *Treatise on Baptism*, p. 174.

The mode of baptism is not uniform in the Greek church.

*Twelfth Century.* Bernard, A. D. 1130, observes : “ Thus faith alone, and a conversion of mind towards God, without the effusion of blood, (in martyrdom) and without the affusion of water, [in baptism] doubtlessly effects salvation,” &c. Antwerp ed. 1616, p. 1458.

Speaking of the baptism of the Saviour by John, he thus expresses himself : “ The flesh which was taken

from the virgin, and derived from a purer source, is made naked in the river to be affused by the hands of the happy Baptist." Ibid. p. 1688.

Gratian, A. D. 1140, speaking of baptism by affusion, says: "The blessed waters with which men are sprinkled [*asperguntur*] avail to their sanctification." *De Consecrat Dist. 4.*

Such is the evidence of these centuries, 5, 6, 7, 8, 9, 10, 11, and 12, respecting baptism by affusion.

## CHAPTER XXIII.

### History of Baptism by Affusion.

*Thirteenth Century.* Hego, A. D. 1245 : " If there cannot be had a sufficiency of water for the infant to be wholly dipped in it, let the baptizer *pour* some water upon the infant, and say, I baptize thee." *Hist. Magdeberg*, Cent. xiii, Col. 596.

The character of the dipping may be clearly understood by the following fact : " In the work of John Floyer, on cold Bathing, page 50, it is mentioned that the English church practiced immersion down to the beginning of the seventeenth century : when a change to the method of sprinkling gradually took place. As a confirmation of this, it may be mentioned that the first liturgy, in 1547, enjoins a trine immersion, in case the child is not sickly." See *Campbell on Baptism*, p. 185.

Thomas Aquinas, A. D. 1255, in the course of an examination of the mode of baptizing, says : " From this you will have first, in what way you may prove by argument that it is wisely intimated by the scriptures and by Cyprian, that immersion, [that is, trine immersion] in water is not of the necessity of baptism." After presenting the testimony of the scriptures, he



quotes from Cyprian, Lib. iv, Epist. 7, who states: "Nor ought it to disturb any one that the sick are directed to be sprinkled or poured upon, when they obtain the grace of the Lord." *Patarii*, 1760, vol. 13, p. 574.

Defending affusion, he observes: "Baptism may be performed by the mode of sprinkling, [*aspersio*is] or even by the mode of pouring, [*effusio*is] according to Ezek. 36, 'I will pour upon you pure water,' as the blessed Laurentius is said to have baptized: and this especially on account of necessity, or because there is a great multitude of persons to be baptized, as plainly appears Acts ii, 4, where it is said three thousand believed on one day, and on another day five thousand." *Ibid.* pp. 572, 573.

We shall allow the following quotation to speak on the subject of immersion. Dr. Pond says, p. 48: "Otho, Bishop of Bamberg, a cotemporary of Bernard, prescribes that baptism be administered in his diocese, not by immersing the whole body, but [*trina immersione capitis*] by trine immersion of the head." See also *Walker's Doctrine of Baptisms*, chap. 10.

A few years later than Aquinas, say 1260, Bonaventure thus spoke: "It is to be presumed that the Apostles baptized by *sprinkling*; which way is still kept in many churches, but mostly in the Gallican." See *Pond* p. 48 — also *Wall*, vol. ii, p. 391.

Wall: "The Synod of Angiers, 1275, speaks of dipping or pouring, as indifferently used; and blames some ignorant priests, for that they dip or pour the water but once: and instructs them that the general custom of the

church is to dip thrice, or pour on water three times." Vol. ii, p. 393.

Durant, A. D. 1280 : " Sometimes is given by immersion [trine immersion] so that the whole child is dipped in water ; and sometimes it is given by aspersion, when the child is *sprinkled*, or water is *poured* upon it." *De Ritu Baptizandi*, cap. 2.

In the *Stat. Syn. Leod.* A. D. 1387, c. 2, the mode of baptism is thus prescribed : " That danger in baptizing may be avoided, let not the head of the child be immersed in water, but let the priest pour water three times upon the head of the child, with a basin or some other clean and decent vessel, still holding the child carefully with his hand."

The Synod at Cambray, A. D. 1300, acted on the foregoing principle, saying : " That danger in baptizing may be avoided, let not [the priest] immerse the head of the child in water, but, when he baptizes, let him pour water thrice upon the top of his head," &c.

*Fourteenth Century.* Wickliffe, who was born 1324 : " Nor is it material whether they be dipped once or thrice, or water be poured on their heads ; but it must be done according to the custom of the place where one dwells." *Trialog. Lib.* iv, chap. 11.

*Fifteenth Century.* Lyndewode, who was dean of the arches in the time of Henry V, 1422, having spoken of the manner of baptizing infants by dipping, adds : " But this is not to be accounted to be of the necessity (or essence) of baptism ; but it may be given also by pouring or sprinkling. And this holds especially when the custom of the Church allows it." *Wall*, vol. ii, 396.

Angelus Clavasius, A. D. 1480: "The infant in what way soever he be touched (with water) is baptized. A sprinkling, how little soever it be, is sufficient in case of necessity." *Walker's Doctrine of Baptisms*, chapter 10.

*Sixteenth Century*. Erasmus, A. D. 1514: "With us (the Dutch) they have the water poured on them; in England they are dipped." *Wall*, vol. ii, p. 392.

Martin Bucer, A. D. 1520: "God commanded unto men such a rite, as that either by the intinction, ablution, or sprinkling of water, they should receive remission of sins." *Comment on Epis. to Romans*, chapter 6.

Martin Luther, A. D. 1521: "Administering it (baptism) by sprinkling water upon the subject, in connection with the words prescribed by God." *Hall on Baptist Errors*, p. 74. Hall asks, page 73: "But is Mr. Woolsey ignorant that the Germans and all Lutherans who use his (Luther's) translation baptize by sprinkling, as Luther practiced and as Luther taught? When Martin Luther took water in his hand, and poured or sprinkled it on the head of a person, saying: 'Ich Taufe Dich,' did he mean, 'I immerse you?'" Hall answers: "It is impossible." He might have been silent as to the answer; for all can see that immersion was out of the question. Our Baptist friends will have to abandon Luther.

Wall: "But the Council of Cologne under Herman, in the year 1536, speaks of it more indifferently: 'The child is thrice either dipped, or wetted, with the water,'" &c. *Vol. ii*, p. 394.

In the common prayer book, printed 1549, the order stands thus: "Shall dip it in the water thrice, &c. — so it be discreetly and warily done, saying, N. I baptize thee," &c. But this order adds: "And if the child be weak, it shall suffice to pour water upon it, saying the aforesaid words." *Wall*, vol. ii, p. 397.

Sabastian, Archbishop of Mentz, A. D. 1551, thus directs: "That the priest, holding the child over the font in his left hand, shall take water out of the font with his right hand and pour it upon the head of the child three times." *Book of Forms*.

The Catechism of the Council of Trent speaks thus: "Baptism may be administered by immersion, infusion, or aspersion; and that administered in either of these forms it is equally valid." In reference to the mode practiced on the day of Pentecost, its language is: "By aspersion, which was the manner in which Peter baptized, when he converted and gave baptism to about three thousand souls." *Catechism of Council of Trent*, A. D. 1560, *Maynooth College*, 1829, pp. 117, 118.

Calvin, A. D. 1561: "But it is of no importance, whether all who are baptized (*tingitur*) are immersed, (*mergatur*) and that thrice or once, or whether water only is poured on him; but this ought to be free for the Churches, according to the difference of countries." *Cal. Inst. Lib.* iv, chap. 15, § 19.

Beza, A. D. 1563: "They are rightly baptized, who are baptized by sprinkling." *Tract Theol.* vol. iii, p. 195.

The Synod of Aix, 1585: "Pouring or dipping,

according as the usage of the Church is," adding, that "the pouring of the water be not done with the hand, but with a ladle [or vessel] kept in the font for that purpose." *Bochelli Decreta Eccles. Gallicanæ, Lib. ii, de Baptismo*, Paris, 1609.

Alstedius, A. D. 1598: "The term baptism signifies both immersion and sprinkling." *Encyclop. Lib. xxv, § 3, loc. 4.*

*Seventeenth Century*. Milton, A. D. 1648, speaking of baptism by affusion, says: "When ye had laid the purifying element on his forehead." *Carson and Cox on Baptism*, p. 180.

Dr. John Owen, A. D. 1650: "No one place can be given in the scriptures, wherein *baptizo* doth necessarily signify either to dip or plunge." Again: "It denotes to wash only, and not to dip at all; for so it is expounded, Tit. 3, 5," &c. And again: "Therefore in this sense, as the word is applied unto the ordinance, the sense of dipping is utterly excluded." *Owen's Works*, vol. xxi, p. 557.

The Westminster Assembly, dated in the *Encyclopedia of Religious Knowledge*, 1643, agreed upon the following, which was examined and approved, Anno 1654, by the General Assembly of the Church of Scotland, and ratified by Act of Parliament the same year: "Then the minister is to demand the name of the child, which being told him, he is to say (calling the child by his name) I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

As he pronounceth these words, he is to baptize the child with water, which, for the manner of doing it, is

not only lawful, but sufficient, and most expedient to be, by pouring or sprinkling of the water on the face of the child, without adding any other ceremony." *Neal's Puritans, Appendix*, No. 8, vol. ii, New York ed. 1844. See also *Wall*, vol. ii, p. 463.

Hammond, A. D. 1650 : " By Christ's appointment, whosoever may be received into his family should be received with this ceremony of water ; therein to be dipped three times, or instead of that to be sprinkled with it." *Pract. Catechism*, p. 154.

Dr. Featly, who died April 1, 1645 : " Christ no where requireth dipping, but only baptizing ; which word Hesychius, Stephanus, Scapula, and Buddæus, those great masters of the Greek tongue, make good by very many instances out of the classic writers, importeth no more than ablution or washing." See *Crittica Sacra*, also *Pond*, p. 27.

Burkitt, A. D. 1690 : " In Sacraments, it is not the quantity of the elements, but the significancy of them, that ought to be attended to ; as in circumcision, &c. ; and in the Lord's supper, it is not the quantity of the bread and wine taken down ; so in baptism, a few drops of water poured upon me, doth signify and seal, and convey, and confirm to me a right and interest in all the benefits of my Saviour's death and resurrection, as fully as if, with Jonah, I were plunged into the main ocean." *Comment on Acts viii*, 38.

Wall, who flourished in the time of Burkitt, says : " First, that to baptize is a word applied in scripture not only to such washing as is by dipping into the water the thing or person washed ; but also to such as is by



*pouring or rubbing* water on the thing or person washed, or some part of it." *Vol. ii, p. 329.*

*Eighteenth Century.* Witsius, A. D. 1702: "We are not to imagine that immersion is so necessary to baptism, that it cannot be performed by pouring water all over, or by aspersion." *Calvanistic Fam. Lib.*, vol. i, p. 334, ed. 1835.

Dr. Watts, A. D. 1711: "The Greek word *baptizo* signifies to wash any thing properly by water coming over it. Now, there are several ways of such washing, viz: sprinkling water on it in a small quantity, pouring water on it in a larger quantity, or dipping it under water, either in part or in whole. Besides, pouring or sprinkling more naturally represents most of the spiritual blessings signified by baptism." *Wesley's Extracts*, pp. 36, 37.

Wesley, A. D. 1743: "Baptism is performed by washing, dipping or sprinkling the person in the name of the Father, Son, and Holy Ghost, who is hereby devoted to the ever blessed Trinity. I say, by washing, dipping, or sprinkling; because it is not determined in the scripture in which of these ways it shall be done, neither by any express precept, nor by any such example as clearly proves it; nor by the force or meaning of the word baptism." *Wesley's Works*, p, 13, vol. vi, New York ed. 1839.

*Dr. Doddridge*, A. D. 1744: "Our being cleansed from sin seems the thing principally intended by baptism, which may be well represented by pouring on water; and as this more naturally represents the pouring out of the Spirit, the sprinkling us with it, the



sprinkling of the blood of Jesus, it may answer as valuable a purpose as that mode which more expressly represents a death and resurrection." *Dod. Lex.* vol. 2, p. 376.

*Dr. Thomas Scott*, A. D. 1787, quoting Leighton, says: "It — *baptizo* — is taken more largely for any kind of washing, rinsing, or cleansing, even when there is no dipping at all." To this he adds: "Some indeed contend zealously, that baptism always signifies immersion, but the use of the words baptize and baptism in the New Testament, cannot accord with this exclusive interpretation." *Debate between Campbell and Rice*, p. 157.

*Dr. George Hill*, A. D. 1788: "Both sprinkling and immersion are implied in the word *baptizo*; both were used in the religious ceremonies of the Jews, and both may be considered as significant of the purposes of baptism," &c. *Hill's Divinity*, p. 659, ed. 1844.

*Dr. Dwight*, A. D. 1795: "I have examined almost one hundred instances in which the word *baptizo* and its derivatives are used in the New Testament; and four in the Septuagint: these, so far as I have observed, being all the instances contained in both. By this examination it is to my apprehension evident, that the following things are true: That the primary meaning of these terms is cleansing; the effect, not the mode, of washing: That the mode is usually referred to incidentally, wherever these words are mentioned; and that this is always the case, wherever the ordinance of baptism is mentioned, and a reference made, at the

same time, to the mode of administration: That these words, although often capable of denoting any mode of washing, whether by Affusion, Sprinkling, or Immersion; (since cleansing was familiarly accomplished by the Jews in all these ways) yet, in many instances, cannot without obvious impropriety, be made to signify immersion; and in others cannot signify it at all." *Theology*, vol. 4. pp. 345, 346, ed. 1823.

In addition to this he observes, p. 350: "The fact, that the affusion of the Holy Ghost is called baptism, is a direct proof that the affusion of water is, in the view of the scriptures, baptism also. Christ has expressly taught us, that immersion is unessential to the administration of this ordinance."

*Nineteenth Century*. Dr. A. Clarke, A. D. 1816: "Can any man suppose that it was possible for John to dip all the inhabitants of Jerusalem and Judea, and of all the country round about the Jordan? Those who are dipped or immersed in water, in the name of the Holy Trinity, I believe to be evangelically baptized — those who are washed or sprinkled with water in the name of the Father, and of the Son, and of the Holy Ghost, I believe to be equally so; and the repetition of such a baptism I believe to be profane." *Comment on Matt.* iii, 6.

Richard Watson, A. D. 1820: "The word itself proves nothing; it signifies to be drowned by falling into water, to sink, to plunge up to the neck, to be immersed up to the middle, to wash by affusion of water, to pour water on the hands or any part of the body, to sprinkle. A word then of such large application affords as good

proof for sprinkling or partial dipping, or washing with water, as for immersion in it." *Institutes*, vol. 2, p. 650.

Dr. John H. Rice, A. D. 1828: "These words — baptize and baptism — occur ninety times in the New Testament; of these, sixty-five are wholly undetermined; sixteen favor the mode by *sprinkling* or *affusion*; two or three of these make it morally certain that the ordinance was administered by sprinkling; and of the remaining nine passages, not one of them, nor *all* of them together, prove that baptism was administered by *immersion*." See *Pamphletéer*.

Ewing, A. D. 1840: "From this cup — the hollow of the hand — the baptizer so pours it — the water — out on the baptized, that it shall run down his face, as the ointment did from the head of Aaron, and even to the skirts, rather to the upper border or collar, of his garment, Ps. cxxxiii, 2." Quoted in *Carson and Cox on Baptism*, p. 183.

Dr. Miller, A. D. 1840: "Now we contend that this word [*baptizo*] does not necessarily, nor even commonly, signify to immerse, but also implies to wash, to sprinkle, to pour on water, and to tinge or dye with any liquid; and therefore accords very well with the mode of baptism by sprinkling or affusion." *Carson on Bap.* p. 365.

*Roman Church.* Bishop Kenrick says: "The Roman Ritual directs that either infusion or immersion be used, according to the local custom, but recognizes aspersion likewise as one of the modes of baptizing." *Treatise on Baptism*, p. 154.

Local custom has been duly respected by the church

throughout various ages. Many of our examples demonstrate this.

*Greek Church.* With respect to the practice of a portion of the Greek Church, we shall here insert the testimony of a spectator, which reads thus: "I resided upwards of three years in the capital of the Grand Signor's dominions, in a Greek family of the first respectability. During that time I was present at four baptisms — two in the family, and two in the immediate neighborhood. It is the custom among the Greeks, either to have their children baptized publicly in the churches or else in their houses; in which latter case, the parents invite the nearest relations and neighbors; and after the ceremony, while refreshments are passed round, the father gives to each person present a token of witness-ship, consisting of a small piece of Turkish money, either of one *para* or five *paras*, through which a hole is pierced, and a piece of narrow ribband is inserted. I was thus invited to attend the four above mentioned baptisms, and I still have in my possession two tokens, the other two may be seen in Mrs. Mc Dowell's Museum in Danville, Ky.

"The company were all seated on the sofas round the room. A table stood in the middle of the room, with a basin of water on it. The papa or priest was then sent for, who, upon entering the room, was received by the father of the infant, and led to the baptismal water, which he consecrated with a short prayer and the sign of the cross; then the mother presented to him her babe, which he laid on his left arm, and in the name of the Father, Son, and Holy Ghost, he thrice dipped his

hand into the water, and dropped some of it on the child's forehead, giving it a name. I may here remark, that I never heard, during my stay in Constantinople, of adult baptism, nor of the ordinance being performed by immersion, in a single instance. Most generally, infants are baptized in the churches. Before the altar stands a tripod, holding a basin of consecrated water, for baptism." See *Letters* of Rev. J. T. Hendrick on *Baptism*, pp. 74, 75.

Bishop Kenrick, speaking of the practice of the Greek church, says: "The infant is placed in the baptismal vase with its face downward, supported by the left arm of the priest, who, with his right hand, pours the water on it. See *Euchologium*, with *Goar's Notes*." *Treatise on Baptism*, p. 174.

*Waldenses*. Rev. Mr. Bert, a Waldensian minister, informed Rev. S. E. Dwight, 1825, that "the Waldenses had always baptized their infants, and had always done it by affusion." Hendrick on *Bap.* p. 63.

*Mennonites*. Dr. Miller, p. 82, says: "But for more than a hundred years past they have given it [immersion] up, in consideration of the many difficulties attending it, and have been in the practice of pouring water on the head of the candidate by the hand of an administrator, while they baptize none but adults. They found that when candidates for baptism were lying on sick beds, or confined in prison; or in a state of peculiarly delicate health; there was so much difficulty, not to say, in some cases, a total impossibility in baptizing by plunging, that they deliberately, as a denomination, after the death of their first leader, agreed

to lay aside the practice of immersion, and substitute the plan of affusion or pouring."

*Presbyterians.* "Baptism is rightly administered by pouring or sprinkling water upon the person." Art. 3, on *Baptism*.

*Methodists.* "Then shall the minister take each person to be baptized by the right hand; and placing him conveniently by the font, according to his discretion, shall ask the name; and then shall sprinkle or pour water upon him (or, if he shall desire it, shall immerse him in water) saying, N. I baptize thee," &c. *Discipline of the Methodist Church, South*, p. 115, ed. 1851.

*Episcopal Protestant Church.* "Then shall the minister take each person to be baptized by the right hand; and placing him conveniently by the font, according to his discretion, shall ask the godfathers and godmothers the name; and then shall dip him in the water, or pour water upon him, saying, N. I baptize thee," &c. *Book of Common Prayer*, p. 169, ed. 1849.

In winding up our history of baptism by affusion, we beg leave to observe, that the single *dip*, as now practiced by Baptists, and by other churches, was unknown to the practice of the early ages of the church; is rather an invention, all things considered, of the *seventeenth* century; for the mere expression of individual opinions, or the local custom of baptizing by one dip of the head in Spain, or the censured conduct of ignorant priests, or the practice of the Eunomians,\* cannot be urged as an

\* EUNOMIANS. Wall says: "The Eunomians had the oddest way of baptizing that ever was heard of, &c.; so they used to uncover the person to the waist, and then holding his heels up, and his head



exception to our conclusion. There is one thing certain, that the single dip, as practiced by Baptists, is but the production of yesterday.\*

Such is the evidence of these centuries, the 13th, 14th, 15th, 16th, 17th, 18th, and 19th, respecting *baptism by affusion*.

downward, they dipped him in the font as far as the waist. They continued this custom till a ridiculous accident happened; a heavy, unwieldy man coming to be baptized, they that were to hold him with his head down let him fall, and he broke his head against the bottom of the font. To prevent which mischance for the future, they invented another way." Vol. ii, p. 422.

Evans says: "It was he [Ennomius] who changed the ancient practice of dipping thrice, affirming that once was sufficient." Prim. Ages, p. 232,

Surely, our Baptist friends will not produce this as an exception.

\* While we thus write, being supported by undeniable facts, we would do injustice to our own feelings at this point, were we to decline to record our persuasion, which is, that our Baptist friends are strictly conscientious in their peculiarities, believing, that they are but obeying the command of Christ. The testimony of our *History of Baptism by Affusion*, however, ought to make them much more liberal in their faith and practice.



## CHAPTER XXIV.

### History of Trine Immersion.

WE shall open this chapter with the testimony of Luke, having a definite object in view, to show that the disciples of the Saviour did not understand baptism as a figure of Christ's death, burial and resurrection\* — a testimony which runs thus: "And they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things." Luke xviii, 33, 34. On the supposition that baptism was practiced by John as a figure of Christ's death, burial and resurrection, there is one thing made undeniably evident by the testimony of Luke, that the disciples did not so understand it. They had not, according to the testimony of Luke, the most remote idea of the doctrine. We conclude, therefore, that the idea of baptism being a figure of Christ's death, burial and resurrection, was the fruit of labors in this side of the days of the Apostles. We ought rather to say, that Inspiration plainly establishes this view of the case.

But let us give, before we dismiss this point, another

\* An ancient Greek canon, styled Apostolic, observes: "Jesus did not say: baptize in my death; but: Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." *Can. Apost. 1.* Our position is in exact conformity with this canon.

example: "An evil and adulterous generation seeketh after a sign; and there shall be no sign given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whales belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. xii, 39, 40. *No sign shall be given it, but the sign of the prophet Jonas!* Now, if baptism had been given by John as a sign of Christ's death, burial and resurrection, how could the Saviour have said: "And there shall be no sign given, but the sign of the prophet Jonas?" This was the *baptism* that gave the sign, and not that of water, which was a symbol of the outpouring of the Spirit, expressed thus by John: "I indeed baptize with water: he shall baptize with the Holy Ghost, and with fire." Matt. iii, 11.

We are now ready to direct attention to the history of trine immersion — the invention of other days than those graced by the teachings of the Apostles. In reference to trine immersion, however, we must here be permitted to state, that a well founded doubt, from what we have said on some statements in our History of Baptism by Affusion, will arise in the mind of the reader, as to whether baptism by trine immersion was practiced in the abstract, or associated therewith an affusion of water. We are decidedly of the opinion that both these customs were practiced; but we shall not burden our work with conjectures respecting them. To prove that an act, called trine immersion, was performed, and not an act, called the single dip, is our design respecting this branch of our work; and so we wish to be understood.

*First Century.* Blank.

*Second Century.* Dr. Baker, in his *Review* of our first work, chap xi, Ten. Bap. 1851, says: "Clement of Alexandria, who wrote about A. D. 162, [it ought to be 190], in his *Mystagog* 2, says: "You were led to a bath as Christ was led to the sepulchre, and were thrice immersed, to signify Christ's three days burial." Does immersion, as now practiced, agree with this? Is there not a want of agreement in the action and design? A palpable one.

We do not assume any responsibility as to the correctness of this quotation.

*Tertullian* A. D. 200, says: "Thence we are thrice immersed, [*ter mergitmur*] answering, i. e. fulfilling somewhat more than the Lord has decreed in his Gospel." *De Corona Militis*.

*Dr. Baker*, commenting on the testimony of Tertullian, says: "It is true, as Mr. Chapman intimates, that trine immersion at an early period became the general practice. But as Wall says (vol. ii, p. 419) the ancients do themselves own that there is no command in scripture for this — the plunging of the head three times into the water. Tertullian argues that tradition is sufficient authority for this and other practices which prevailed in his day. Tertullian says: (*Wall*, vol. ii, p. 420.) 'Now to begin with baptism: When we come to the water, we do there (and we do the same also, a little before, in the congregation) under the hand of the pastor make a profession that we do renounce the devil, and his pomp, and his angels. Then we are three times plunged into the water: and we answer some few words more than those which our Saviour in the Gospel has

enjoined.' Tertullian adds: 'If you search in the scriptures for any command for these and such like usages, you shall find none. Tradition will be urged to you as the ground of them; custom as the confirmer of them; and our religion teaches to observe them.''' This is Dr. Baker's best showing for immersion A. D. 200. Does not the testimony of Tertullian confirm what we have already stated, that baptism, as a figure of Christ's death, burial and resurrection, was the invention of other days than those graced by the teachings of the Apostles? See chapter ix of Dr. Baker's *Review*.

*Dr. Baker*, however, in the same chapter, seems to derive comfort from the following statement: "Now it is evident from another passage in his writings, that Tertullian did not consider the simple act of single immersion in baptism, as resting upon no higher authority than mere tradition; for he speaks of immersion as practiced both by John the Baptist and the Apostle Peter. Professor Stuart, in his *Essay on Baptism*, pp. 72, 73, gives us the following as the testimony of Tertullian:

'There is, then, no difference, whether any one is washed in a pool, river, fountain, lake, or channel; nor is there any difference of consequence between those whom John immersed (*tinxit*) in the Jordan, or Peter in the Tiber.' If John then immersed in the Jordan, and Peter in the Tiber, immersion rests upon higher authority than mere tradition. It was the plunging three times for which tradition was urged as the ground of the practice." The word *tingo* cannot be rendered

by the word *immerse*.\* The former is a term of denomination, the latter a term of mode. See chapter six, of this work. *Tingo*, like *baptizo*, merely gives a name to the act. It signifies to *dye, color, or stain*; to *sprinkle*. In consequence of this, could it be made evident that Tertullian intended to express the thought, that John and Peter baptized by the single *dip*, or by trine immersion, the above translation and inference would be found inadmissible.

Here, however, we shall give exactly what he says on the matter. He speaks thus: "There is no difference whether we are washed (*diluo*) [not immersed] in the sea, (*mari*) or a pond, (*stagno*) in a river, (*flumine*) or spring, (*fonte*) in a standing pool, (*lacu*) or running brook, (*alveo*.) Nor is there any difference between those whom John baptized [*tinxit*] in Jordan, and Peter in the Tiber; unless, perchance, that Eunuch, whom Philip baptized on the road with water, [not on the road in water] presented fortuitously, received more or less of saving grace. Therefore all waters, when God is invoked, receive the mysterious virtue of sanctification, in consequence of the ancient privilege imparted at the commencement. For the Holy Ghost immediately comes from heaven, and is over the waters sanctifying them of himself, and being thus sanctified, they imbibe the power of sanctifying." *De Bapt.* c. 4.

\* Tertullian, *De Præscrip.* n. 40, speaking of the baptism which the heathens practiced by sprinkling, and of their celebration by bread, says: "The devil, whose province it is to pervert the truth, and who, in the mysteries of idols, rivals even the very things of the mysteries of God. He too baptizes — *tinget*." See *Faith of Catholics*, vol. ii, p. 140.

Tertullian, indeed, gives it as his opinion, that Peter baptized in the Tiber. This may have been so; but the question is, how did Peter baptize in the Tiber? Does the force of the word *tingo* necessarily set forth immersion? It does not. *Tingo* means to dye, color, or stain; to sprinkle. John baptized in Jordan with water; therefore do we ask, may not Peter have baptized in the Tiber with water? In reference to the disposition to baptize in, or by, water, see chapter 22 of our History of Baptism by Affusion.

Bishop Kenrick truthfully says: "He" — Tertullian — "is cited to prove that the Apostles, like John, baptized in rivers, by immersion; yet his testimony only proves that all water is fit matter for baptism, being made the instrument of sanctification by the Holy Spirit." *Treatise on Baptism*, p. 160.

Tertullian, in another place, says: "The sinner, before obtaining pardon, should mourn over his state, for the time of repentance is a time of danger and fear. I do not deny that the divine favor, that is, the abolition of sins, is altogether secure for those who enter into the water; but diligence must be used to prepare for it. For who will vouchsafe to you, so faithless a penitent, a single sprinkle of any water?" *De Pœnitentiâ*, c. vi, p. 144, edit. *Lutetiæ*.

In a word, Tertullian testifies, that trine immersion was practiced in the second century, and gives it as his opinion, that there was no difference between those whom John baptized in Jordan, and Peter in the Tiber; and plainly states, that sprinkling in his time was connected with the ceremony of baptism. The words:

“For who will vouchsafe to you, so faithless a penitent, a single sprinkle of any water?” clearly justify this conclusion.

Deylingius says: “Perhaps, they added a kind of pouring; such as the Greeks practice at this day, having performed the trine immersion.” *Observat. Sac. pars. 2, observ. xlv, 3, obs. xxvi, 2.*

In this connection we shall give, for the special benefit of exclusive Immersionists, who seem to love the opinions of the first members of the Church in her Christian state, Tertullian’s account of the faith of some respecting the baptism of the Apostles: “Some, in a manner quite forced, pretend that the Apostles underwent a kind of baptism, when in the boat they were sprinkled and covered with the waves.” *De Bapt. n. 12.*

Leaving this, as if it were not inserted, we observe—such is the evidence of these centuries, the first and second, respecting baptism by trine immersion. The single *dip* is not so much as once named.



## CHAPTER XXV.

### History of Trine Immersion.

*Third Century.* The author of the *Recognitio St. Clementis* [A. D. 216, Gallandius] writes thus: "Each of you will be baptized in the perennial waters, the name of the triple blessedness being invoked over him," &c. *Faith of Catholics*, vol. ii, p. 140.

Dr. Gale says: "Monnulus, bishop of Girba, in his suffrage, which is the tenth in St. Cyprian's account of the Council of Carthage, calls it *Baptismatis Trinitate*, says the learned bishop of Oxford, because it was celebrated by a trine immersion." *Gale's Reflections on Wall's Hist. of Infant Baptism*, vol. iii, p. 203.

We shall here give, not seeing a more appropriate place for them, the following extracts:

Dionysius Petavius: "Their wonted manner of administering this sacrament was to plunge the persons baptized thrice into the water." *De Pœnitentia*, Lib. ii, cap. 1, § 11.

Mr. A. Campbell observes: "Watson, a Papist bishop, in 1558, published a volume on the sacraments, in which he says: 'Though the old ancient tradition of the Church hath been from the beginning to dip the child three times, it is sufficient.'" *Baptism*, p. 192.

The exact language of the bishop is: "Though the

old and ancient tradition of the Church hath been from the beginning to dip the child three times, yet that is not of such necessity, but that if he be but once dipped in the water, it is sufficient. Yea, and in time of great peril and necessity, if the water be but poured upon his head, it will suffice." *Holsome and Catholyke doctryne, Sermon iv, London, 1558.*

This sentiment was uttered in a land then figuratively immersed with trine immersion. This will account for the strength of the Bishop's language.

*Fourth Century.* Cyril of Jerusalem, A. D. 363, says: "And you went down thrice into the water, and came up from it thrice; and then you enigmatically represented the burial of Christ during three days." *Cat. Myst.* 2, n. 4. Dr. Gale quotes him as speaking: "Plunge them down thrice into the water, and raise them up again." *Reflections on Wall's Hist. of Inft. Baptism*, vol. iii, p. 203.

Basil, A. D. 370, says: "By three immersions, [*en trisi tais katadusesi*] and by the like number of invocations, the great mystery of baptism is completed." *De Spiritu*, c. 15. *Kataduo* is the word used to express the act, and not *baptizo*. Here baptism is used in the sense for which we contend—a term of denomination; that is, baptism by trine immersion, as we say baptism by affusion.

Hinton, Baptist, adopting Robinson, observes: "Basil gives an instance in baptism: 'The scripture says, go ye, teach and baptize, and tradition adds, baptize by trine immersion, and if any bishop or presbyter shall administer baptism not by three dippings but by one,

let him be punished with deprivation.'” *Hinton’s Hist. Bapt.*, p. 183. Here we have *baptizo* again in its true sense — a term of denomination. The reader will perceive from this quotation that a Baptist minister could not then have occupied a position in the Church.

Jerome, A. D. 390, says: “Many other things, which are observed in the Churches by tradition, have usurped to themselves the authority of the written law; such as in the font of baptism to plunge the head thrice under water.” *Advers. Lucif.* c. 4.

Augustine, A. D. 400, says: “After you professed your belief three times did we submerge [*demersimus*] your heads in the sacred fountain.” *Homil.* 4, as cited by Gratian.

*Fifth Century.*—Hinton, Baptist, says: “More than three thousand Franks were baptized in the same manner;” that is, “by being thrice dipped.” He dates the transaction A. D. 496. Page 175.

Their heads were three times dipped. Does immersion, as now practiced, comport with this? Baptist ministers ought to instruct their hearers respecting the difference; for it is an undeniable fact, that they generally believe the single dip has been practiced from the days of the Apostles until now. In this they are not so much to blame as historians and commentators, who, by their unguarded and improper language, have given to the world a large legacy of error, wholly opposed by facts.

Evans observes: “Sozomen, who wrote a history of the church about the year 440, says, in effect, that he who had been immersed only once, was, in his opinion,

in as much danger as he who had never been baptized. Soz. Hist. Ecc. p. 150." *Prim. Ages*, by Evans, p. 230.

Pelagius, Bishop of Rome, A. D. 665, says : "The evangelical precept given by the Lord himself and our Saviour Jesus Christ, admonishes that holy baptism should be granted to every one, in the name of the Trinity, by trine immersion." See Aquinas, *Patayii*, 1760, vol. 13, p. 575. .

"Dans le sixieme, quelques Catholiques d'Espagne ne faisoient qu' une seule immersion, de peur, disoient-ils, que les Ariens Visigoths n'imaginassent que par la triple immersion l'on divisoit la Trinite, mais cette raison locale ne fit point d'impression sur les autres Eglises." *Bergier's Dictionnaire de Theologie*, ed. 1789. In the sixth century some Catholics of Spain only made a single immersion, for fear, they said, the Arian Visigoths might imagine that by triple immersion they divided the Trinity ; but this local practice did not make any impression on the other churches.

There must, we presume, be a later edition, somewhat more explicit than the one from which we have taken the above extract. We are led to take this view, from the following quotation, furnished by a friend.

"Extract from Bergier's *Dictionnaire Theologique*, vol. 1st, art. Baptism : 'In this century (6) some Catholics of Spain baptized by one immersion, for fear, as they said, that the Arian Visigoths might imagine they divided the Trinity by trine immersion. This local practice, however, made no impression upon other churches, although a council held in Toledo in 589, approved of it.'

Hinton says: "The practice of trine immersion prevailed in the west as well as the east, till the fourth Council of Toledo, which, acting under the advice of Gregory the Great, to settle some disputes which had arisen, decreed that henceforth only one immersion should be used in baptism; and from this time the practice of one immersion only, gradually became general through the Western or Latin Church." *Hinton's History of Baptism*, p. 164.

It is rather interesting to see how Immersionists use *baptism* as a term of denomination, and not a word of mode. Hinton makes this remarkably evident in these words—"Only one immersion should be used in baptism;" that is, according to the Baptist theory on the word, only one immersion should be used in immersion.

His statement, we most emphatically declare, is directly opposed by facts. Ample proof of this will be given as we proceed. Does not the authentic evidence on the point or case run thus: "This local practice (that of baptizing the candidate by a single dip of the head) made no impression on other churches?" It was merely introduced to meet the objections of the "Arian Visigoths," apart from any other consideration. In the face of this historical fact, however, Hinton says: "From this time, (589) the practice of one immersion only, gradually became general through the Western or Latin church." *Hinton's History of Baptism*, p. 164.

He, who would introduce such error as this in print, with such confidence, ought to be sharply rebuked.

But why do we write in reference to Hinton? Have not others made similar statements? Take this for a

sample: "A triple immersion was first used and continued for a long time: this was to signify either the three days that our Saviour lay in the grave, or the three persons in the Trinity. But it was afterwards laid aside, because the Arians used it: it was thought proper to plunge but once." *Chamber's Cyclopaedia or Dictionary of Arts and Sciences*. This has no other foundation than that which we have given from Bergier's *Dictionnaire Theologique*.

The statement involves a monstrous error, which the following facts will most clearly expose. If the intention was to state that a few Catholics in Spain, or "some Catholics of Spain," for the reason already mentioned, baptized by the single immersion, why was it not so stated? The language, as it stands, misleads the reader, and makes a false impression.

Wall, vol. ii. p. 423, speaks thus respecting this subject: "For about the year 580, some Spanish bishops sent to Gregory, bishop of Rome, for his advice. They told him their custom was to put the head of the baptized but once under the water; but that some Arians in that country kept up the custom of three immersions: and that they made a wicked advantage of it, by persuading the people that thereby was signified that there are three substances in the Trinity, into which they were separately baptized. Gregory makes them answer; that though the custom of the church of Rome and other churches was three immersions, yet he in that case would advise them to keep to their present custom: that 'In the same faith different usages of the church do not hurt; that whereas there is in the three persons



but one substance, there could be no blame in dipping the infant either once or thrice. For that by three immersions the three persons, or by one, the singularity of the substance was represented. That if they should now on a sudden take up the other custom, [three dips of the head] the heretics would boast that they were come over to their side.' *Epist. ad Leandrum Episcopum Hispalensem, lib. 1, ch. 41.*"

Walafridus Strabo presents us with the end of the matter in these words: "The old way prevailed;" that is, in the course of a short time, the single dip of the head passed away, leaving trine immersion again the practice. *De incrementis Ecc. c. 26.* This spoils all the poetry of Hinton respecting the progress of *the single dip*; for he [Strabo] wrote 849. Then the matter had been cold in its grave.

*Seventh Century.*—Gregory the Great, who died 604, says: "Let the priests baptize with a trine immersion, but with only one invocation of the Holy Trinity, saying, I baptize thee in the name of the Father, (then let him dip the person once,) and of the Son, (then dip again,) and of the Holy Ghost, (then dip the third time.)" *Summers on Baptism, p. 115.*

Hinton, p. 175, quoting from Robinson, says: "It is not true that dipping was exchanged for sprinkling by choice before the reformation, for till after that period the ordinary baptism was trine immersion, and sprinkling was held valid only in cases of necessity." Here we have a palpable contradiction of a previous statement. It would seem, judging from this language, that he never wrote: "From this time, (589) the



practice of one immersion only, gradually became general through the Western or Latin church." He has in one statement the single dip becoming general from 589, and in the other trine immersion the ordinary baptism, some nine or ten hundred years afterwards. This will do for a literary curiosity in a museum. To add another word, would be to sin against charity; and so we leave this century, persuaded that we have disposed of it in a most advantageous way to our position, and in a most injurious way to the position and teaching of our Baptist friends.

*Eighth Century.*—Damascenus, A. D. 730, says: "Baptism is a type of the death of Christ; for by three immersions [*kataduseon*] baptism signifies," &c. *De Orthodoxa Fide*.

*London Baptist Magazine*, Feb. 1850, p. 84, says: "Forty-six years after Bede's death, (735) the following canon was passed by Pope Clement: 'If any bishop or presbyter shall baptize by any other than trine immersion [*immersionem*] let him be deposed.'" Again: "The writings of Alcuin, born at York, A. D. 735, and educated there by bishop Egbert, abound in reference to the mode of baptism. In his sixty-ninth epistle he says: 'Trine immersion (*demersio*) resembles the three days burial.'" "

*Ninth Century.* Photius, patriarch of Alexandria, A. D. 858, on Romans vi, says: "The three immersions and emersions (*καταδύσεις καὶ ἀναδύσεις*) of baptism signify death and resurrection."

Robinson, Baptist historian, says: "Father Mabillon, having observed that the vulgar Roman ordo was a con-

fused collection of several ordines, collected with infinite pains the most ancient copies, and collated, corrected, and published sixteen. Various as these are, the first being of the ninth, and supposed to describe the seventh or eighth century, and the last of the fourteenth, the order of baptism differs much less than could have been imagined; for, in regard to the mode, there is not a trace of sprinkling or pouring, it is dipping, and in some trine immersion." *Hinton's Hist. of Bapt.* p. 186.

The evidence that will be introduced in the remaining portion of this chapter will show that the single dip was not tolerated at this period of the history of the Church. Trine immersion, when the candidate was not baptized by affusion, was the practice.

Well, for the edification of the admirers of father Mabillon and brother Robinson we shall here insert one evidence on pouring. Walafridus Strabo, A. D. 849, says: "Many have been baptized by affusion, and they may still be baptized in this manner." *De Rebus Ecc.*, c. xxvi, p. 415.

*Tenth Century.* The same; the admission of Robinson covers it.

*Eleventh Century.* Theophylact, A. D. 1070, says: "He gave to his disciples one rite or ordinance of baptism, by three immersions [*katadusesi*] of the body, saying, go ye therefore and teach all nations, &c., Matthew xxviii, 19."

*Twelfth Century.* "Baptism as performed by the Pope in the twelfth century." The Pope speaks thus: "I baptize thee in the name of the Father, [dipping him once] and of the Son, [dipping him a second time]

and of the Holy Ghost, [dipping him a third time."'] *Hinton's Hist. of Bapt.* pp. 186, 187.

Otho, bishop of Bamberg, A. D. 1120, "prescribes," says Dr. Pond, p. 48, "that baptism be administered in his diocese, not by immersing the whole body, but (*trina immersione capitis*) by trine immersion of the head." See also *Walker's Doct. of Baptisms*, chap. x.

Robinson says: "Otho, bishop of Bamberg, baptized his converts in Pomerania in bathing tubs let into the ground and surrounded with posts, ropes from post to post, and curtains hanging on the ropes. Within the curtains the people undressed, were baptized, and afterward dressed again." *Hinton's Hist. Bapt.* p. 177.

Otho baptized by dipping the head three times. That "general practice," the single immersion, which, according to Hinton's teaching, gradually became general from the year 589, was unknown to the practice of Otho in the twelfth Century.

Bernard, A. D. 1130, enumerating the institutions of the Church in his day, says: "Baptism itself the beginning of all sacraments: \* \* \* whence also trine immersion." Page 145 — *A* — Antwerp ed. 1616.

Alas, for that "general custom, the single immersion!"

*Thirteenth Century.* Scotus, A. D. 1260, says: "A minister may be excused from trine immersion; for example, in case a minister should be feeble as to strength, and there should be a huge country-fellow to be baptized, whom he could neither plunge in nor lift out." *Com. in iv, Sentent. Dist. iii, Quest. 4.*

That "general custom," the single immersion, had not made its appearance in 1260.

Wall says : “ The Synod of Angiers, 1275, instructs them (ignorant priests) that the general custom of the Church is to dip thrice, or pour on water three times.” *Vol. ii, p. 393.*

Well, after almost exhausting our patience in waiting for the appearance of the single immersion, we are at last startled with the fact, that the Synod of Angiers, 1275, rebuked some ignorant priests for its practice.

Booth, Baptist, says : “ That was a singular Synodal appointment under John de Zurich, bishop of Utrecht, in the year one thousand two hundred and ninety-one, which runs thus : ‘ We appoint, that the head be put three times in the water unless the child be weak, or sickly, or the season cold ; then water may be poured, by the hand of the priest, on the head of the child,’ ” &c. *Bap. Lib. p. 400.*

There is no singularity in the matter ; for baptism by three dips of the head, and baptism by affusion, had been the general practice of the Church — the single dip being under censure.

Thomas Aquinas, A. D. 1255, says : “ The sacraments derive efficacy from the command of Christ ; but trine immersion is by the command of Christ ; for Pope Pelagius writes to Gaudentius, bishop : ‘ The evangelical precept given by the Lord God himself and our Saviour Jesus Christ, admonishes us to grant holy baptism to every one in the name of the Trinity by trine immersion.’ ” *Patauii, 1760, vol. xiii, p. 575.*

*Fourteenth Century.* Hinton, quoting from Robinson, presents the baptism of the Earl of Warwick, A. D. 1331, thus : “ As the child’s face is toward the water,

this is the last of the three immersions, (another error) and the bishop may be supposed now uttering the last clause of the baptismal words," &c. *Hinton's Hist. of Baptism*, pp. 181, 182.

Wickliffe, A. D. 1361, speaks of the candidates as being dipped thrice." *Wall*, vol. ii, p. 396.

"Wickliffe," says Mr. A. Campbell, "thought it immaterial whether they be dipped once, or thrice, or water poured upon their heads, according to the custom of the Church to which they belong." *Campbell on Baptism*, p. 192. This indeed was the opinion of Wickliffe, but what Church practiced the single dip? We should change our opinion a little, were an example of it presented.

*Fifteenth Century*. Mr. A. Campbell, thus quotes from Chamber's *Cyclopedia*: "The practice of the Western Church is to sprinkle the water on the head or face of the person to be baptized, except in the Church of Milan, in whose ritual it is ordered that the head of the infant be plunged three times into the water; the minister pronouncing the words, 'I baptize thee in the name of the Father, the Son, and the Holy Ghost.'" *Baptism*, p. 151.

We only introduce this quotation to establish the continued practice of trine immersion. Hinton, however, tells us: "From this time (589) the practice of one immersion only, gradually became general through the Western or Latin Church." It ought to be, that baptism by affusion became general, after the trine immersion ceased to be the practice. Alas, for the single dip!

Bishop Kenrick, speaking of the custom at Milan, says: "In Milan the Catholic priest observes the Ambrosian rite by the slight dipping of the head." *Treatise on Baptism*, p. 175.

*Sixteenth Century.* Dr. Howell, p. 176, says: "The first Liturgy of the English — Episcopal — Church was drawn up in 1547, in which Augusti — Dunkward, p. 229 — says: 'Trine immersion was enjoined.'" Mr. A. Campbell thus speaks on this matter: "It may be mentioned that the first Liturgy, in 1547, enjoins a *trine immersion*, in case the child is not sickly." *Baptism*, p. 185. Again he says: "The *Manuale ad Usam Savum*, printed 1530, the 21st of Henry VIII, orders, 'Let the priest baptize (the candidate) him by dipping him in the water thrice.' So decrees the common prayer book of Edward VI, 1549: 'The priest shall dip it in the water thrice.'" *Ibid.*, p. 192.

Hinton would have us, however, believe that the "single immersion became general." We hope that our Baptist friends will here permit us to suggest to them not only the propriety but the necessity of collecting the evidence of the single *dip*, beginning with the days of the Apostles and ending with the time of the reformation, and of furnishing the world with a book respecting its true history. We would like to see the *book*.

Hinton, p. 179, quoting Robinson, says: "Both" — Prince Edward and the Princess Elizabeth — "were carried to Church, and baptized in public, and both by trine immersion." Here he again uses the word *baptizo* as a term of denomination: for it would certainly



excite our wonder to read — immersed by trine immersion. Truth, like a mighty flow of water, makes its way over all obstacles. He represents Archbishop Cranmer, who flourished A. D. 1533, as being their godfather.

*Seventeenth Century.* The New York Recorder, the leading Baptist journal in the United States, speaking of trine immersion, says: "Dipping gradually gave place to sprinkling during the last half of the sixteenth century, and finally in the seventeenth was supplanted. Remonstrances were frequent and loud; \* \* \* but the font gave place to the basin; and one hundred years of Protestantism in England changed the three dippings of Catholic times into about as many droppings from the priest's fingers."

Hammond, A. D. 1644, says: "Therein (water) to be dipped three times." *Pract. Catechism*, p. 154.

Bernardin de Picquigny thus expresses himself: "This triple immersion signifies the death and burial of Jesus Christ, because, as Jesus Christ was buried three days in the earth, so the person baptized is three times plunged, as if buried in the water."

The going out of the water, after this triple immersion, sets forth the resurrection of Jesus Christ, we go out of the water after having been plunged in it three times, and we go out of it to live according to grace, as Jesus Christ went from his tomb, after three days of burial, to lead a life of glory.

What is baptism then? The representation of the death, and of the resurrection of Jesus Christ.

What is it that all this teaches us? That our baptism



is a death, that our baptism is a resurrection, that we are dead and buried with Jesus Christ, that we are raised again with Jesus Christ, that is to say, that we are dead unto sin, to live no more in it; that we are raised again to a life of grace, always to persevere and make a progress therein.

A Christian ought not to sin any more, but he ought to live in grace and walk in a new life." *Explication de l' Epitre aux Romains*, chap. vi, by Bernardin de Picquigny, sixth ed. Dedicated to Pope Clement 11th, in the year 1704.

What a slow progress that single dip of Hinton's made in the thoughts and practice of the Church!

In reference to the errors of Immersionists on Rom. vi, 4, see eighteenth chapter of this work.

Dr. Baker, in his Review of our first work on Baptism, chap. iii, quoting from Dermont, says: "We have now seen that the Baptists who were formerly called Anabaptists, and in latter times Mennonites, were the original Waldenses." • This statement is far from being exactly correct, but, not having an inclination to enlarge our work with exposures of error, we shall proceed to notice points intimately connected with our main object.

The year 1536 may be given as the origin of the Mennonites.

"The English Anabaptists," says Bishop Kenrick, "who claim to be derived from the Mennonites or Men-nists of Holland, a milder branch of the original stock, in a profession of faith which they published in 1644, declared: 'The way and manner of dispensing of

this ordinance the scripture holds out to be dipping or plunging the whole body under water.'” *Treatise on Baptism*, pp. 116, 117.

Well, let us now see how this was then received. Featley, who wrote 1646, speaks of the assumption as a novel thing, saying: “This article is wholly soured by the new leaven of Anabaptism. I say new leaven, for it cannot be proved that any of the ancient Anabaptists maintained any such position, there being three ways of baptizing, either by dipping, or washing, or sprinkling, to which the scripture alludeth in sundry places.” A censure of a book printed anno 1644, *Intituled the Confession of Faith*, &c., p. 118.

Stephen Marshall, same year, represents the matter as something new, saying: “Verily, one egge is not more like another than this brood of new opinions (lately hatched in England, and entertained among them who are called Anabaptists) is like that spawne which so suddenly grew up among the Anabaptists in Germany.” *A Defence of Infant Baptism*, p. 74.

Bishop Kenrick, p. 174, says: “The Anabaptists, for a century after their rise, regarded the sprinkling of the head as sufficient.”

Wall dates the rise of the Antipedobaptists or Anabaptists in Germany, 1522. This view of the case will place the doctrine of immersion, as now preached and practiced, among the things of the seventeenth century.

Bishop Kenrick, p. 117, observes: “In Holland the Anabaptists still use infusion: ‘The candidate kneels, the minister holds his hands over his head, the

deacon pours in water, which runs through on the top of the head.' ”

The Encyclopedia of Religious Knowledge, art. Mennonites, says : “ The Mennonites in Pennsylvania do not baptize by immersion. Their common method is this : the person to be baptized kneeling, the minister holds his hands over him, into which the deacon pours water, and through which it runs on the head of the baptized.”

We have collected and given facts enough to authorize us, in closing our history of trine immersion, to come to the following conclusion — that the statement of Hinton, respecting the “ single immersion becoming general,” is untrue — also that of the Cyclopedia or Dictionary of Arts and Sciences — that trine immersion, when baptism by affusion was not practiced, was the general custom, and not the single dip, from the second century down into the seventeenth — that the original founders of the Baptist Church, a century after their rise, regarded sprinkling as sufficient — and consequently, that immersion, as now preached and practiced, must, as to its origin, be classified with the inventions of the seventeenth century.

We are now at a pausing point, so far as the history of trine immersion is concerned — and we may well pause, and devote a moment to the work of surprise. Will not Immersionists stand disappointed at the results of the investigation ? And will not a vast number of the advocates of baptism by affusion be found somewhat surprised ? Why ? Because they have again and again read that the Church, until of late, practiced

immersion. They now see, however, that the immersion of our day would have been as much opposed by the Church in former days, as affusion is now opposed by Baptists. No reader, whatever may be the character of his early impressions, can be more surprised at the results before him than the writer. Where is the cause of surprise? In the volumes, which fill the shelves of libraries, and seem to teach that immersion, as now received, was the practice of the Church for many ages after the Apostles.

The facts and statements which precede, however, give the evidence of these centuries — 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, respecting baptism by trine immersion.

## CHAPTER XXVI.

The Candidates for Baptism, in the days of trine immersion, were required to appear disrobed.

THERE are some Immersionists who consider that we are inclined, intentionally inclined, to bring immersion into disrepute by representing the candidates as being naked when baptized by trine immersion—the custom in which originated the single dip. A writer in the *Ten. Baptist*, Feb. 26, 1853, remarks: “We seriously doubt if Dr. Gregory says that the church in the second century observed nudity, and trine immersion; it is more probable that Mr. Ruter omitted what he did say, and inserted that to dishonor immersion.” We seriously think that some men have a happy faculty in believing what they will, and equally a happy one in rejecting what they wish.

We shall now proceed to show that the doubt expressed in the preceding quotation is without the semblance of a foundation — that the facts of history prove that nakedness was an indispensable qualification or prerequisite in the days of trine immersion.

Bishop Kenrick says: “It is certain that the applicant entered the font in a state of entire nudity, to represent the entire purification of the soul, and the abandonment of all earthly attachments, which might interfere with the service of Christ. The necessary precautions

were, however, taken to preserve decorum, and the assistance of deaconesses was used in the baptism of females, whereby the presence of the Priest was not called for until the female to be baptized was already in the water. At the rise of the Anabaptists these precautions were neglected, if we may believe cotemporary writers: 'They strip themselves starke-naked, not only when they flocke in great multitudes, men and women, together, to their *Jordans* to be dipt; but also upon other occasions, when the season permits: and when they are questioned for it, they shelter this, their shamelesse act, with the proverb, *Veritas nuda est*, the truth is naked, and desires no vaile, masque, or guise.'" *Treatise on Baptism*, p. 176. If the reader should wish to see a full account respecting this matter, let him consult *Remarkable Histories of the Anabaptists*, by Daniel Featly, D. D., p. 124. Comment would be found unnecessary here, inasmuch as all may perceive the perpetuity of the nakedness under consideration.

*Wall*: "The ancient Christians, when they were baptized by immersion, were all baptized naked; whether they were men, women, or children." *Wall*, vol. 2, p. 417.

Robinson, Baptist, as quoted by Hinton, speaking of Otho, bishop of Bamberg, states, that he "baptized his converts in bathing tubs let into the ground, and surrounded with posts, ropes from post to post, and curtains hanging on the ropes. Within the curtains the people undressed, were baptized, and afterward dressed again." *Hinton's Hist. of Bap.* p. 177.

*Professor Stuart*: "This is, that all the candidates



for baptism, men, women, and infants, were completely divested of all their garments, in order to be baptized.” *Christian Baptism*, p. 75.

We shall now see what some of the fathers say on this subject. Cyril of Jerusalem, A. D. 363 : “ As soon as ye came into the baptistery, ye put off your clothes ; and being thus divested ye stood naked, imitating Christ who was naked on the cross. O wonderful thing — ye were naked in the sight of men, and were not ashamed.” *Catech. Myst.* 2.

Ambrose, A. D. 385, states : “ Naked were we born into the world ; naked came we to the baptismal font.” *Serm.* X.

Chrysostom, A. D. 387, states : “ Men were as naked as Adam, but with this difference ; Adam was naked because he had sinned, but in baptism a man was naked that he might be freed from sin.” *Hom.* 6.

Chrysostom, speaking of the violent measures of his enemies against him, says : “ They came armed into the church, and by violence expelled the clergy, killing many in the baptistery ; by which the women, who were at that time unclothed in order to be baptized, were put into such a fright, that they fled away naked, and could not stay, in their terror, to put on such clothes as the modesty of the sex required.”

Brenner, a Roman Catholic writer, thus gives his opinion : “ For sixteen hundred years was the person to be baptized, either by immersion [trine immersion] or affusion, entirely divested of his garments.” See Stuart on *Christian Baptism*, p. 77. The reader can also see this quotation in Mr. A. Campbell’s last work on Bap-

tism, p. 184. In disposing of this matter, duly respecting the purity of the intentions of the fathers, we say with Stuart: "We are ready to thank God for the honor of the Christian religion, that the New Testament contains no intimation of such a usage." And with Tertullian we observe, that trine immersion, and the appendages, fulfilled "something more than the Lord decreed in his Gospel."

Suffer us now to state, after having established that which every reader of church history ought to know, that we might as well undertake to maintain the nakedness above presented from the Scriptures, as to undertake to maintain trine immersion. The single dip not being known to practice in the early ages of the Christian state of the church, we have, on this account, designedly left it out of our conclusion; and so we close our chapter on nakedness, persuaded that our Baptist friends do openly sin, by baptizing dressed candidates, to say nothing respecting the single dip, against the authority to which they appeal in justification of their practice.

## CHAPTER XXVII.

He that believes without having reason for believing, may be in love with his own fancies; but neither seeks the truth as he ought, nor pays the obedience due to his Maker. — *Locke*:

ON reading Mosheim's Ecclesiastical History, and the works of some commentators, in our youthful days, we were impressed with the thought, that baptism by immersion, as now practiced, was administered by the church in the ages immediately following the Apostles. Thousands, doubtless, have, by the same causes, been alike impressed. On calm reflection, however, we found that our faith was based on the mere "say so" of Mosheim and a few commentators. This, of course, caused us to examine the matter thoroughly, in order to see on what authority their statements were made. Our History of Baptism by affusion, and our History of Baptism by trine immersion, we offer to the reader as the result of our examination. In view of the undeniable facts which they contain, we may here truly say, if Mosheim, and the commentators referred to, intended to express the idea, that the church practiced immersion in the first century, or in the second, as we now see it performed, they could not, even if they had

tried, have presented to the world a more palpable error. They might as well have said, facts being consulted, that each candidate went to the Baptistery in a railcar, carrying in hand the baptismal robe.

That the church practiced, either in connection with affusion, or in the abstract, trine immersion, three dips of the head, in early times, the candidates being naked, we have clearly proved: but have we not also clearly proved that a minister would have been deprived of his functions for baptizing by immersion as now received and advocated?

We hesitate not to say, that the unguarded language of Mosheim has caused thousands to err in faith and practice. Men, who are strictly honest in what they do and state, relying on his statement, assert, and reassert, that the church practiced immersion, as now practiced, in the first century. This is asserting, and reasserting, an untruth. What a vast amount of sin is annually committed in this way! How much safer it would be for men to say, if the statement of Mosheim be true, the church practiced immersion in the first century?

Those who believe, and assert, without having a justifiable cause, disrespect truth, and dishonor the religion of the cross.

But, as our readers may not have examined Mosheim's History, we shall here insert a sample of what he does say on the subject of immersion. Dr. Baker presents him as speaking thus: "The sacrament of baptism was administered in this century (the first) without the public assemblies, in places appointed and prepared for that purpose, and was performed by immersion of the

whole body in the baptismal font. Hist. vol. i, p. 108.” *Review*, c. x, *Ten. Bap.* Here we have the expressed opinion of a writer of the eighteenth century. How did he learn that the whole body was plunged into the baptismal font? Did any writer of the first century leave such a testimony on record? Not one. Nor is this all — the word immerse is not so much as once used by one of them. His statement is not entitled to the slightest degree of confidence. It is without an isolated fact to sustain it.

See *first century* in our History of Baptism by affusion — also *first century* of our History of Baptism by trine immersion.

We shall now show that Mosheim is not alone in this error — that other historians are equally guilty; and of course equally opposed by facts.

Neander says: “Baptism was originally performed by immersion.” See his *History of the Church*, p. 197. Here we ask, does not the reader take this to mean, that the church practiced immersion in early times as it is now performed? Most assuredly! To this we reply, that a member of the church then never saw immersion in its present form.

Jerome, you wrote A. D. 390, please let us hear your description of baptism, when the idea of dipping was involved. He responds: “Many other things, which are observed in the churches by tradition, have usurped to themselves the authority of the written law; such as in the font of baptism to plunge the head thrice under water.” *Advers. Lucifer*. c. 4.

We shall now call on Cyril, who wrote 363, to give

us an account of the candidates at the font. "As soon as you came into the baptistery," says Cyril, addressing Christians, "ye put off your clothes ; and being thus divested, ye stood naked," &c. *Catech. Myst.* ii.

Neander is classified with the writers of the nineteenth century. Surely, in view of this, and the facts we have presented, we may well ask, what proof does he give, that "baptism was originally performed by immersion," as now understood ? Not the first line from any writer of the early ages of Christianity. His opinion therefore must be looked on as a worthless thing. Nor is this all : it is directly, when understood in the modern sense, contradicted by undeniable facts.

Dr. Baker, in his *Review*, same chapter above mentioned, presents Waddington as speaking thus : "The ceremony of immersion (the oldest form of baptism) was performed in the name of the three persons of the Trinity." *Waddington's Church History*, p. 46.

Well, we are not surprised that Waddington should so express himself ; for he, who could afford to translate a passage in the writings of Justin, which we have clearly seen from his [Justin's] own account embraces sprinkling, "For they are then immersed in the water," could afford to think that sprinkling was immersion. *Ibid.* p. 46.

The reader will permit us to give once more the testimony of Justin. He wrote in the second century. After speaking of baptism as a washing, he observed : "This washing is called illumination, since the minds of those who are thus instructed are enlightened. And he who is so enlightened is washed (baptized) also in



the name of Jesus Christ, who was crucified under Pontius Pilate, and in the name of the Holy Ghost, who, by the prophets, foretold all things concerning Jesus. The demons, also, who heard that this washing (baptism) was predicted by the prophet, caused, that those who entered into their holy places, and were about to approach them to offer libations and the fat of victims, should sprinkle themselves."

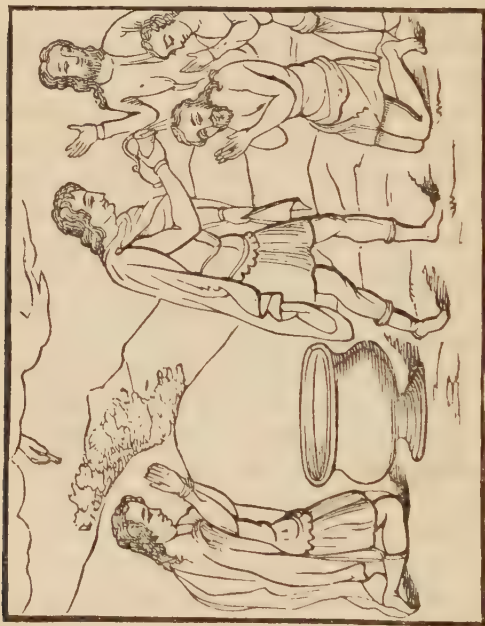
This is the account which Justin gives of baptism in the second century. Waddington, in his translation of Justin, unintentionally perverts the obvious meaning of his statement. Waddington is also but a writer of yesterday, and a very unreliable one, in this particular, at that.

The following picture, which has been showing for ages one of the original modes of baptizing, will give the reader rather a just idea (the nakedness being excepted; for we cannot reasonably suppose that the candidates were thus found at so early a period as Justin's time) of what Justin means by going to the water, and a proper conception of the washing or sprinkling of which he speaks. It will also explain the statement of Irenæus: "Some of them, [a portion of a sect] say that it is needless to bring the person to the water at all: but making a mixture of oil and water, they pour it on his head." This is the testimony of Irenæus, as translated and given by Wall, vol, ii, p. 137.

The candidates, if standing in the edge of the water, or by the edge of the water, clad with suitable garments, would give us, unless our judgment is in error, a practical proof of the action and place of baptism in the days



of Justin. But, while we so speak, in order to be consistent in our expressed opinions, we consider the attitude of the candidate immaterial, whether we refer to the present time, or to the time of Justin.



This depicts, 1st. The candidate kneeling down and praying near the bath of water ; and a hand issues from a cloud above him, to denote the acquiescence of heaven in his petition. 2. Baptism is administered by pouring water out of a vase on persons who are kneeling on the ground, and not immersed at all. Either then, baptism

was administered without immersion, by pouring only ; or those persons had previously been immersed, and afterwards received baptism, as a distinct, subsequent, and separate act. Either of these facts, and one of them must be the truth, cuts up the Baptist system by the roots. *Taylor.*

Davenant, Pictetus, Newton, Secker, Spanhemius, Vitringa, Patrick, Marloratus, Stackhouse, Hoornbeekius, Daille, Salmasius, Bower, Ravanellus, Marckius, Martin, Doutrin, Clignetius, Burmannus, Grotius, Heidanus, Lampe, and so on, may express their opinions in favor of immersion being practiced in the early ages of the Christian church ; but if they mean, that immersion was then performed, as it is now understood, they deceive their readers, and sin against the successive facts of history.

We have again and again stated, and again and again proved that, when the idea of dipping was involved, trine immersion, three dips of the head, the candidate being naked, was the practice. And here we shall once more venture to express the thought, that it is highly probable that the ceremony was completed, at least in some places, by an affusion of water. We have given quotations in our History of Baptism by affusion, highly favorable to this view of the case.

Be this as it may, he that believes that immersion was practiced in the early ages of the church as it is now performed, believes without having any reason for believing ; and gives evidence that he neither seeks the truth as he ought, nor pays the obedience due to his Maker.

# CHAPTER XXVIII.

## A TABLE OF VERSIONS.

<i>Version.</i>	<i>Date.</i>	<i>Word employed.</i>	<i>Its character.</i>	
Peshito, <i>a</i> - - - - -	2d cent., - - -	<i>amad</i> , - - -	A word of denomination	
Sahidic, - - - - -	2d cent., - - -	<i>baptizo</i> , - - -	"	"
Basmuric, - - - - -	3d cent., - - -	<i>baptizo</i> , - - -	"	"
Coptic, - - - - -	3d cent., - - -	<i>ta-ma-ka</i> , -	"	"
Egyptian, <i>b</i> - - - -	3d cent., - - -	<i>oms</i> , - - - - -	"	"
Vulgate, <i>c</i> - - - - -	4th cent., - - -	<i>baptizo</i> , - - -	"	"
Ethiopic, <i>d</i> - - - -	4th cent., - - -	<i>ta-ma-ka</i> , - -	"	"
Armenian, <i>e</i> - - - -	5th cent., - - -	<i>mekerdial</i> , -	"	"
Philoxenian, - - - -	6th cent., - - -	<i>amad</i> , - - - - -	"	"
Polyglot, - - - - -	7th cent., - - -	<i>amada</i> , - - -	"	"
Persic, <i>f</i> - - - - -	8th cent., - - -	<i>shustan</i> , - - -	"	"
Anglo-Saxon, <i>g</i> - - -	8th cent., - - -	<i>fullian</i> , - - -	"	"
Slavonic, - - - - -	9th cent., - - -	<i>krestiti</i> , - - -	"	"
Wickliffe, - - - - -	1380, - - - - -	<i>baptize</i> , - - -	"	"
German, - - - - -	1522, - - - - -	<i>taufen</i> , - - -	"	"
Danish, <i>h</i> - - - - -	1524, - - - - -	<i>dobe</i> , - - - - -	}	
Swedish, - - - - -	1534, - - - - -	<i>dopa</i> , - - - - -		
Dutch, - - - - -	1460, - - - - -	<i>doopen</i> , - - -		
Gothic, - - - - -	4th cent., - - -	<i>daupian</i> , - - -		
Tindal, - - - - -	1526, - - - - -	<i>baptize</i> , - - -	"	"
French, - - - - -	1535, - - - - -	<i>baptiser</i> , - - -	"	"
Spanish, - - - - -	1556, - - - - -	<i>baptizar</i> , - - -	"	"
Italian, - - - - -	1562, - - - - -	<i>baptizzare</i> , - -	"	"
Welsh, <i>i</i> - - - - -	1567, - - - - -	<i>bedyzian</i> , - - -	"	"
Icelandic, - - - - -	1584, - - - - -	<i>skira</i> , - - - - -	"	"
Irish, <i>j</i> - - - - -	1602, - - - - -	<i>baisdisi</i> , - - -	"	"
Gaelic, - - - - -	1650, - - - - -	<i>baist</i> , - - - - -	"	"
Propaganda, - - - -	1671, - - - - -	<i>amada</i> , - - - -	"	"
Amharic, - - - - -	1822, - - - - -	<i>shustan</i> , - - -	"	"
Baptist, <i>k</i> - - - - -	19th cent., - - -	<i>bathed</i> , - - -	"	"

a Professor Stuart: "For the satisfaction of the reader, I add here a word respecting the manner in which the author of the Peshito, an old Syriac version of the New Testament, has rendered the word *baptizo*.

This version is the oldest of all the translations of the New Testament that are extant; for in all probability it should be dated during the first half of the second century.

How does this translate the word in question? Only and always **ܒܬܝܒ** which corresponds, (in point of form) to the Hebrew **בָּטַח**, the Chaldee **ܒܬܝܒ**, and the same word in the Arabic. This is a very remarkable circumstance; for the Syriac has a word, **ܬܝܒ**, like the Chaldee **ܬܝܒ**, and the corresponding Hebrew **טָבַע**, which means to plunge, dip, immerse. \*\*\*\*.

We come almost necessarily to the conclusion, then, inasmuch as the Syriac has an appropriate word which signifies to dip, plunge, immerse; and yet it is never employed in the Peshito, that the translator did not deem it important to designate any particular mode of baptism, but only to designate the rite by a term which evidently appears to mean, *confirm*, establish.

Baptism, then, in the language of the Peshito, is the rite of confirmation simply, while the manner of this is apparently left without being at all expressed." *Christian Baptism*, pp. 78, 79.

The reason is, because *amad*, like the word *wash*, *purify*, or *cleanse*, is a word of denomination. It designated the dedication of the candidate to God in the first sacrament of the church. It was to the Syrian mind as the word baptize is to us.

Dr. Rice: "He" (Mr. Campbell) "commenced with the venerable old Peshito Syriac, the oldest and one of the best translations in the world, made, if our Immersionist friends are to be believed, before pouring and sprinkling were known. I happened to have the Syriac Testament and Schaaf's lexicon. I proved, that Schaaf defined *amad* (the Syriac word by which *baptizo* is translated) by the Latin phrase, *abluit se* — he washed himself; and all admit, that *abluo* is a generic term, (that is, a term of denomination) signifying to wash, to cleanse in any mode. I further proved that Schaaf, Castel, Michaelis and Buxtorf could find not one instance in the New Testament, where *amad* means to *immerse*. I also stated, that the Syriac language has a word (*tzeva*) which properly means to dip, but which is never used with reference to Christian baptism." *Debate between Campbell and Rice*, p. 255.

Mr. Gotch, Trinity College, Dublin, Ireland, observes: "The word *amad* has been generally and perhaps correctly referred to the same root as the Hebrew *amad*, the general meaning of which is undoubtedly to stand." *Appendix to the Bible Questions*, p. 156.

Again: "There is every reason to believe that he (the Saviour) employed the identical word found in the Peshito Syriac version. That the word for *baptizo* is *amad*, which Dr. Henderson maintains etymologically, signifies 'stand up, stand erect.' If this be the original word used by the Saviour in his native Syro-Chaldaic language, then *baptizo*, found in our Greek copies, must be a translation of *amad*; and in the judgment of the Greek translators of Matthew, equivalent to it."

Bishop Kenrick : “ As we have not the Syriac original of St. Matthew, we must learn the corresponding Hebrew term, by having recourse to the version of the Old Testament by the Septuagint, where the Greek term is found, and then consulting the Hebrew text.” Again : “ From the language of some Baptist writers, it might be thought that our Saviour himself used the Greek term ” — *baptizo*. *Treatise on Baptism*, p. 183.

Hall observes : “ An English Baptist, who is, as says a competent judge, ‘ evidently a master in Israel,’ has recently written against the Baptist translation society. This writer accords with Professor Stuart with regard to the meaning of the Syriac word by which baptize is translated in the version in question. ‘ I confess,’ says he, ‘ I can derive no countenance to my practice as a Baptist from this version.’ ” *Hall on Baptist Errors*, p. 77.

Our Baptist friends, especially Mr. Campbell, must be “ hard run ” for argument, when *amad* is appealed to as authority, under such circumstances.

Hall, p. 77 : “ The ancient Syriac version is the present Bible of the Nestorian Christians. Their modern word for baptize is radically the word employed in the ancient version.”

Newell, the American Missionary, who visited the Syrian Christians in India, in 1814, says : “ I made particular inquiry respecting the *mode* of baptism in the Syrian church. I found it was by affusion.” Quoted by Taylor in his *Apostolic Bap.* p. 176.

But, for fear of misleading the reader, we shall here insert our persuasion, though it is recorded in our His-



tory of Baptism by affusion — that there is a strong probability that the candidates, when the word was originally used by the Syrian Church to designate the first sacrament of the people of God, stood by the edge of the water, or in the edge of the water, and were there washed by affusion, or were first passed through a preparatory ceremony of washing, this being instantly followed with the proper action of baptism, which was by affusion.

This view of the case at once brings before the minds of all what Justin and Irenæus mean in their statements respecting going to the water with the candidates. See the twentieth chapter of this work.

Michaelis thinks that *amad* was used by the Syrian church, because it expressed the idea, that the candidate stood in the water during the administration of baptism.

The Syrians, without doubt, used the word as we use the word baptize.

Here we must be permitted to state, that a re-examination of the *Similitudes of Hermas* has greatly strengthened our persuasion respecting the conclusion of Michaelis on the word at issue. In Similitude ix, 118, we are thus informed: "Thou sawest also, said he, the six men; and in the middle of them that venerable great man, (Son of God) who walked about the tower (church) and rejected the stones out of the tower," (unfit members.) In the same Similitude Hermas says: "Bring hither some lime and little shells, that I may fill up the space of those stones that were taken out of the building," (church.) Again he says, speaking of an act that followed the one just mentioned:

•

“Those virgins sprinkled water, and the the place became delightful.” In the same Similitude he asks: “But, sir, what are those stones which were taken out of the deep?”

These statements, when connected, seem to confirm the idea, that the candidates were taken out of the water after having been baptized by affusion.

This impression, as we have already stated, has been greatly confirmed by a re-examination of the Similitudes of Hermas. The only objection which can be urged against it is, that the sprinkling of water after things were placed in the tower, where stones, prefiguring church members had been, but were rejected on account of defects, would seem to indicate baptism without standing in the water. But what of this? Would not our view of the general practice then still remain unmoved?

b Chapin: “The New Testament was translated into the Egyptian tongue at an early period, certainly as early as the third century, and hence, is of high authority. The common word to denote baptism in all the Egyptian dialects, is **wmc**, (*oms*) to which Tattam gives no signification but to baptize; while Peyron supposes it to signify primarily, to stand in the water,” &c. Chapin adds: “As a verb, it signifies to wet, moisten.” *Primitive Church*, pp. 86, 87. *Oms* therefore is a word of denomination.

c The Vulgate is placed in the table in the fourth century, though some place it in the fifth. This will make no difference; its principle is the main point at issue.

The ancient *Itala*, or *Vulgate*, had long been in existence before the days of Jerome. Jerome, about 383, began a version of this *Vulgate* — having before him the original Hebrew of the Old Testament, the original Greek of the New, together with the Hexapla of Origen. With these, and with all other aids before him which the age afforded, he sat down to the version of the old *Itala* or *Vulgate*: a part of which version is still extant, (the book of Job, and the book of Psalms,) the remainder is lost. But impressed with the necessity of a new version, and counseled by friends, he began at the same time a new version, which he completed A. D. 405, and which is now the well known *Vulgate*. This gradually prevailed, and in time entirely supplanted the old *Itala*.

In this version the Greek *baptizo* is adopted into the Latin as a Latin word. It was probably so (might say certainly so) in the old *Itala*. Jerome could not have changed the practice of the whole Latin church in administering the ordinance of baptism, and taught them to say '*baptizota*,' instead of '*submergite*,' had the latter or any such word been in use. I see no reason to doubt that, from the very day that baptism was first administered at Rome, or in the Latin tongue, the word baptize was at once adopted into the Latin tongue by a transfer from the Greek: and if so, it was done either by, or with the sanction of the Apostles themselves. Jerome did not employ either *submergo* or *immergo*, but *baptizo*." *Hall*.

In addition to this we observe, that, in his comment on Ezek. xxxvi, 25, he represents God as speaking thus :

“For my name sake I spared, sanctified, and restored them, so that upon those who believe and are converted from error, I might pour out the clean water of baptism.” *Beecher*, p. 306.

In reference to particulars, and full proof, see chapter nine of this work.

*Baptizo*, in all its forms in the table, must be looked on as a term which simply gives a name to an act.

d Chapin: “The word employed in this version to denote the ordinance is  $\text{ⲙⲉⲣⲉ}$ , [*ta-ma-ka*,] from  $\text{ⲙⲉⲣⲱ}$ , [*ta-ma-a*] to tinge, dye, color, stain, rarely to dip. But the ordinary words signifying immersion and submersion are never applied to baptism.” *Primitive Church*, p. 87. This of course clearly shows that *ta-ma-ka* is a word of denomination. In this sense the reader must receive *ta-ma-ka* in the Coptic.

e Chapin: “The Armenians, until about A. D. 430, made use of the Syriac Scriptures and Liturgy, when the Bible was translated into the language of Armenia, from Greek manuscripts, and *baptizo* was translated. The word ordinarily employed was *mekerdiel*, which is a derivative, compounded, as would seem, of *makhriel* and *zdiel*—both of which signify to purify, in a neuter sense, after the analogy of the Oriental usage.” *Primitive Church*, p. 88.

*Mekerdiel* evidently is a word of denomination.

f Dr. Rice: “The Persic version is admitted to have translated *baptizo* by a word meaning to wash.” *Debate between Campbell and Rice*, p. 256.

g Chapin: “The word chosen by them [the Anglo-Saxons] was *fullian*, to whiten, cleanse, purify, from

whence came *fulluht*, baptism; and *fulluhtere* a baptizer." *Prim. Ch.* p. 88. It is clearly a term of denomination.

*h* Dr. Henderson, "who studied the languages of Northern Europe on the ground," will be found good authority in reference to the exact use and meaning of the terms used to designate baptism. His words are: "As it respects the Gothic dialects, which have been repeatedly appealed to with great confidence, it is a settled point with all who are acquainted with them, that the reference is totally irrelevant. That the Maesogothic *daupian* the Anglo-Saxon *dyppan*, the Dutch, *doopen*, the Swedish *dopa*, the Danish *dobe*, and the German *taufen*, all correspond in sound to our English word *dip*, does not admit of any dispute, any more than the fact that *dab*, *daub*, and *dub*, have the same correspondence; but nothing would be more erroneous than to conclude, with the exception of the Anglo-Saxon, that they must have the same signification. No Dutchman, Dane, Swede, or German, would for a moment imagine that the words belonging to their respective languages, meant anything else than baptism, by the application of water to the body baptized. The words are never used in those languages in another sense, or in application to any other subject. Where the Germans would express *dip* or *immerse* they employ *tauchen* and not *taufen*, which is the word by which *baptize* is translated. The Danes, in like manner, use *dyppe* and *neddyppe*, for *dip*, and not *dobe*. And that neither Luther, nor the authors of the Dutch, Danish, and Swedish versions, had any intention of conveying the

idea of immersion as implied in baptize, is obvious from the preposition which they have used with the verb. Thus we read in German, *mit wasser taufen* ; in Danish, *dobe met vand* ; in Swedish, *dopa med vatn* ; in Dutch, *doopen met wasser* : *i. e. with* water, and not *in wasser* — in water, *i vand, i vatn* ; which phraseology is as foreign to these languages as the practice which it would sanction is unknown to the inhabitants of the countries in which they are spoken. Even the Mennonites in Holland, and other parts, though they reject infant baptism, administer the ordinance by pouring, and not by immersion.” *Hall*, pp. 78, 79.

Chapin : “ The Dutch derived Christianity from the Anglo-Saxons, who did not regard the mode of baptism as essential ; and they copied their translation of *baptizo* from the Mæso-Gothic, where *daupen* could not signify immersion. Besides, *doop* does not signify immersion, [that is, exclusively.] Thus in the Rubric to the baptismal service, it is said : ‘ He shall dip [*dompelen*] the child in the water ;’ or ‘ pour water upon it,’ and shall say : ‘ I baptize [*doop*] thee,’ ” &c.

The term must be received in a denominative sense.

*i* See second century, chapter twenty of this work.

*j* Chapin, speaking of the word used by the Irish, or Hiberno-Celtic, observes : “ The original and proper meaning of this word, [*baiste*] may be inferred from the fact, that a derivative from the same root, and the only one in common use in the language, ‘ baist-each,’ is used to denote rain.” *Prim. Church*, p. 85.

The Irish Testament being before us, we shall give a few instances of the word used to express baptism.



Matt. iii, 11: "I indeed baptize [*baisdisi*] you with water: he shall baptize [*baisdfe*] you with the Holy Ghost."

Ephesians iv, 5: "One Lord, one faith, one baptism, [*baisdead.*]"

Rom. vi, 4: "Therefore we are buried with him by ~~baisdead~~ [*baptism.*]"

We quote from the sixth edition of a translation of the scriptures made by Baptists, commonly called "the Bernard version." The translation runs thus: "For the Pharisees, and all the Jews, eat not unless they wash their hands carefully, holding the tradition of the elders. And when they come from the market, they eat not till they have bathed [*baptizo*] themselves." Mark vii, 3, 4. The word *bathed* signifies "washed as in a bath; moistened with a liquid; bedewed." *Webster*.

In this translation *baptizo* is presented as a word of denomination. See the sixth chapter of this work, where the principle here involved is fully argued.

Such is the testimony of these versions respecting baptism by affusion. Do they not fully agree with all we have said on the word baptize, and on its use from one generation to another? Our Baptist friends must give up the versions. Their testimony is against them.

## CHAPTER XXIX.

Baptist authority against translating *baptizo* by the word *immerse* —  
Also the authority of a convert from Baptist principles.

THE New York Recorder, 1850, a leading Baptist journal, after making it evident that the word baptize was found in the earliest specimens of English literature, and used among the common people before our earliest translations, presents to the world the following sentiment: "That any attempt to displace it would have been as futile as an attempt to divide the seas. Immerse during this time was a word unknown to the language; so far as we can discover, its first introduction being as *immerge*, which is found in Lord Bacon, who lived contemporaneously with King James's translators. Even in that form, however, it belonged to the schools, and not to the people, and would have been to them wholly unintelligible. They would have said: 'Baptize we know, and dip we know, but what is this immerse that intrudes itself, a stranger and a foreigner into the language of the household of faith? Away with it, and let us have our baptism back again, that we may read in our own tongue the wonderful works of God?'"

If our Baptist friends, who assembled in Memphis and in Louisville in the character of conventions, "on the revision question," had lived in the age referred to by the editor of the Recorder, they would have under-

taken to introduce *immerse* for baptize. They have undertaken the task, with the warning of their brother before their eyes in print, of "giving to the world a faithful translation," though it may turn out to be like "an attempt to divide the seas."

Robinson, a distinguished Baptist historian, thus expresses himself on the word baptize: "The English translators did not translate the word baptize, and they acted wisely; for there is no one word in the English language, which is an exact counterpart of the Greek word, as the New Testament uses it, containing the precise ideas of the evangelists, neither less nor more." *Carson and Cox on Baptism*, p. 17.

As it is not our purpose to go into any details respecting the impropriety of translating *baptizo* by the word *immerse*, but merely to give the opinions of a few distinguished Baptists on the subject, we refer the reader to the sixth chapter of this work for a full expression of our own views on the point.

Dr. Thomas Curtis, an accomplished scholar, and a Baptist of high standing, expressed himself before the *American Bible Society*, May, 1837, thus respecting the established version of the scriptures: "That venerable body of forty-seven good and learned men in the days of King James, who were the authors of this production, have had no successors. Not only has there been no combination of forty-seven such men since their day—there has been none of ten such men. While none say that it is perfect, or claim for it the authority of inspiration, this we will say, and say LOUDLY—*Let the version alone*, till men equally competent to the task,

possessing not only equal learning but equal leisure, shall meet to review the labors of their forefathers. I repeat the monition — *Let it alone*, on the peril of your consistency and credit, and on the higher peril of a frown from the Lord of the Church ; I entreat you let it alone, . . . I have but one word more to say. In the name of common sense and Christian sense, to you, Sir, I say it humbly, but earnestly, LET IT ALONE.” Quoted in *Hall on Baptist Errors*, p. 50.

Time, we fear, will show that the entreaty of this upright brother in the cause of truth, with whom we are personally acquainted, will be disrespected.

A convert from the doctrine of exclusive immersion thus speaks respecting this matter : “ They affirm, and that most truly, that the scripture terms are not translated from the Greek, but simply transferred : and to such a mere transference they are so strongly opposed, that solely because the Committee of the Bible Society will not appropriate the sacred money entrusted to their hands for the printing of versions of the Scriptures, in which the original is so rendered as to sanction their mode of baptizing, they have formed for this purpose a separate institution. But why do they not constantly abide by this principle, and consistently substitute for ‘ baptize ’ and ‘ Baptist,’ the words ‘ dip ’ and ‘ Dipper ? ’ Why do they not preach, and write, and change the phraseology of the English Bible, in accordance with the reason of their withdrawal from the Bible Society ? Why should the transferred expressions be excluded from the language of the Hindoo, and retained in that of the Briton ? Why should they shrink from

the honest course of renouncing all ambiguous terms? Were they thus to act, they would never more speak of 'baptisms,' but of 'dippings;' nor would they call themselves Baptists, but Dippers. No longer should we hear of Baptist Chapels, Baptist Unions, Baptist Anniversaries, Baptist Publications, Baptist Magazines and Baptist Missions; but, in their stead, we should have the true English and far more accurate phrases of Dipping Chapels, Dipping Unions, Dipping Anniversaries, Dipping Publications, Dipping Magazines, and Dipping Missions.

And why should they not thus correct their customary phraseology? If, as Dr. Carson oracularly affirms, and as many have maintained before him, the original word *baptizo* means to dip and nothing else, what objection can those who adopt this opinion fairly urge against the change? I know of none except this — that it would demonstrate the folly of their positive assertions, and expose themselves to the loud laugh of impartial men. And of this their avoidance of the only words which accurately describe their practice, is a sufficient evidence. They know well that an 'improved version' of the New Testament could not be made rigidly on their principles, without rendering many portions of it unintelligible or absurd." *Confessions of a Convert*, pp, 33, 34, London ed. 1845.

## CHAPTER XXX.

### The proper use of Baptism.

WE presume that all, who can in any sense be reached or influenced by the authority of evidence, are fully persuaded that the word *baptizo* can be legitimately and literally used to express any act of wetting — that the church has always sanctioned baptism by affusion ; and that the scriptures seem to show but little favor to any other mode. Looking at this as being above doubt, the next question in order is, how are we, by faith and practice, to make a proper use of the first sacrament of the church — holy baptism ?

We deem a few reflections necessary in advance of meeting the question. Baptism, like every other good gift of our heavenly Father, is either abused or neglected by the great body of professing Christians. Our Catholic neighbors in common with high Churchmen look on baptism, according to our judgment, in a light which does not comport with the will of the great Head of the Church. In a word, they lay too much stress on its utility or efficiency. But while we thus speak, we are compelled to acknowledge, so far as we have seen or can judge, that the reformed branches of the church, proper exceptions being made, run into the opposite extreme, not only by faith, but by act. There are thousands of Protestants, whose faith and practice, in



reference to baptism, are at variance with the economy of grace. How common a thing it is to hear: "Baptism is a matter that I have never looked on as being of much importance in the scale of religion?" If Catholics and High Churchmen run into an alarming extreme on the doctrine of baptismal regeneration, hosts of Reformers run into an alarming extreme by baptismal neglect. This view of things suggests the thought, that one extreme ushers into being another, not of its own character, but of an opposite.

The truth seems to stand thus, that the reformed churches, in trying to keep away from all participation with the doctrine of baptismal regeneration, have, in too many instances, run away from the binding influence of holy baptism. This is an error of fearful magnitude — an error, that must be worked out of our faith and practice, or it will work into being a nation of infidels, not only in faith, but by practice.

We gladly record, at this point of our reflections, the fact, that there are thousands of Presbyterians and Methodists who duly reverence their Maker in the proper use of baptism; but are there not thousands on thousands delinquent? This ought not to be so. All ought to mind the same thing, and walk by the same rule.

The proper use of baptism is the point now in order — the question we are under obligation to meet. The testimony of Inspiration respecting baptism is: "He that believeth, and is baptized, shall be saved." This might be stated thus: "The believing one, having been baptized, shall be saved." However viewed, the structure of the language shows that baptism precedes

faith. The language is not: "He that believeth, and will be baptized," but is: "He that believeth, and is baptized," that is, believes as a baptized person.

We shall now proceed to show that this view of the passage cannot be successfully controverted. When we say, he, who enlists to fight the battles of his country, and is twenty years of age, will be rewarded by the government, do we not intend to convey the idea, that the qualification of years precedes the act of enlisting? In like manner we must look on the passage before us. The qualification of baptism precedes the act of believing, according to the regular economy of the gospel in a Christian land. The person does not fill up the qualification of years after enlisting. This gives us a perfect illustration of the announcement: "He that believeth, and is baptized, (that is, baptized before believing) shall be saved." We admit of no appeal from this, so far as the teaching of language is concerned.

The case of the penitent thief, or a million of cases of the same character, cannot be urged as an exception to our interpretation or faith. Special instances cannot be introduced, so as to interfere with God's regular plan of saving the world, which is by a compliance with the demands of the sacraments, in connection with repentance, faith, hope, and a cross-bearing, holy life. Baptism, according to what precedes, is the door through which we are ceremonially introduced to the favor of God.

We shall now turn our attention to the memorable language of the Saviour before Nicodemus, who, on account of being a Jewish ruler, well knew that his

brethren received Gentiles into their fellowship by baptism, &c.; and then looked on them as being ceremonially cleansed, washed from their Gentile impurities, "and born as of a new mother, as the Talmud expresses the act." The reader can now at once see why the Saviour said to Nicodemus: "Except a man (every one) be "born of water and of the Spirit, he cannot see the kingdom of God." The church is the kingdom of God — being born of water is but another form of speech for baptism; and being born of the Spirit is but a plain designation of regeneration or conversion. The matter stands as if the Saviour said: We must be born of water, (that is, baptized) and born of the Spirit, (that is, regenerated) or we cannot enter into the kingdom of God — that is, the church. We repeat, knowing that religion must stand in an age of progress, as she stood in the days of humility, of praise, and of martyrs, that this is God's ordinary plan of saving the world; and also repeat, that a particular case, which might seem to constitute an exception, cannot be used, so as to disturb one stake of the tabernacle in which this faith abides and worships.

Here we ask, does not the master hold his servants responsible for the slightest violation of his rules or orders? And does not the King require obedience in the acts of all his subjects? Can a servant trample under his feet a special injunction of his master, and at the same time expect to be numbered with those who are faithful? Can the subject disrespect the law of his King, and at the same time feel that he is as loyal and upright as those who comply with its requirements?

Even a perverted mind ought to perceive the bearing of these thoughts, and at once acknowledge their truthfulness, and the propriety of their application.

The command of Christ is, to make disciples of the nations by baptism. By this we mean, to place the subjects under the most solemn obligation to die to sin, and live to righteousness. The baptismal obligation, of course, to be taught to the child, when capable of instruction. The obdurate must see that this is a plain matter. Reader, are you baptized? Are your children baptized? If not, do you think that a law of your Maker ought to be treated as if it were without any particular application to you, or to your offspring? Can you expect the favor of God to rest on you, and on your children, under such circumstances? If you can, strange indeed must be the conception you have of God, and of his government.

While we are fully persuaded that baptism ought not to be looked on as an instrument by which the soul of the child is regenerated; yet, we would say, that the child, in baptism, is ceremonially introduced to the favor of God, and placed in a relation which secures for it the ordinary blessings of the cross. Baptism makes the child a nominal disciple. It is sealed by water, in hope of being sealed by the Spirit. Baptism marks it as a lamb of the fold, and commits it to the care of the Shepherd of Israel.

The child, in baptism, is the mother's greatest gift before God. Ministering spirits may well afford to cast their pure looks toward the dedicator and the dedicated.

But, after all this, unbelief asks, what good can bap-

tism do an unconscious child? Now, when the Saviour said to the blind man, go and wash in the pool of Siloam, unbelief might have asked, what possible good can the application of a little of the water of Siloam accomplish? He washed, however, and went forth seeing. The command is to appear at the baptismal font, and there, and forever after, leave the result with God.

We cannot afford to see baptism viewed as an empty ceremony, and treated as an unimportant thing. The blessing of heaven is on it and in it. We shall go further, feeling that we are sustained by the ages of faith, by stating, that baptism is the outward sign of the beginning of spiritual favors. We might still go further, in the way of similitude, by observing, that if a mother and a child had been bitten in a tent in the wilderness by a serpent, the presentation of the child before the serpent of brass with the mother, or by the mother, would have secured for it the salvation provided.\*

These considerations give us a just conception of the proper use of baptism. Let us therefore close this chapter with the words of our Lord and Saviour: "Except a man (every one) be born of water, (baptized) and the Holy Spirit, (regenerated) he cannot enter into the kingdom of God."

\* We should deeply regret, if any should so interpret our language, as to work out of it the thought, that we entertain doubts respecting the final happiness of unbaptized children. The thought does not belong to our creed. The parents are responsible to God—the judge of all the earth, who will dispose of the case according to his immutable justice. Surely it is a fearful thing to fall into the hands of God as delinquents. We only present God's ordinary plan of saving the world. He, who will practice on a doubt, may find the home of the damned.

## CHAPTER XXXI.

### The duty of Parents toward their baptized Children.

FROM what we have said in the preceding chapter on the proper use of baptism, the reader, we presume, is prepared to attend to what we shall say on the duty of parents toward their baptized children. Consequences of the deepest, broadest, highest, and most enduring character are involved in baptism. Parents must not think that their duty, in a religious sense, is discharged for years when they dedicate their offspring to God in holy baptism; but rather that their duty just then commences before God and the church. True, there is a short period for a hopeful repose; that is, between the hour of the dedication of the infant to God and the hour when it can be taught to say: "Our Father, who art in heaven, hallowed be thy name." Here we have the morning and evening sacrifice of every child of grace. The utterance of these words ought to be more precious to parental feelings than the descending dews on the plants of Hermon and Zion in the days of old. Children, thus living, are as immortal flowers, which may, at any time, be translated to the garden of endless life above.

Inspiration sanctions the idea, that those of cheerful emotions ought to sing Psalms. Children, who are as lively as birds of spring, ought to love music and song.



There is music above, below, and around. Surely they may well sing:

A thousand oracles divine  
Their common beams unite,  
That children may with angels join  
To worship God aright.

The falling leaf brings before our minds the idea of death. The ever-green is one of nature's silent missionaries, pointing to an endless life beyond the portals of the tomb. The tulip, rising from its wintry grave, is an imposing figure of the resurrection of the unheeding dead. Baptism, too, is a figure of the purification by the Spirit. Can this be doubted? We would not pause to reason with the doubter. The truth which we have just expressed is as prominent in the pages of Inspiration as the star which sits on the brow of the evening. Parents, therefore, should prepare the way for the progress of grace. Gardens must be cultivated, if a crop would be realized. In this light parents ought to look on their relation to their baptized children. The weeds of crime and folly will flourish in their tender minds, apart from care, instruction and advice.

Are parents apprised that the fear of the Lord is the beginning of wisdom?

If so, wisdom must suggest to them the propriety of impressing the thought at once upon the minds of their children, while they are like so many pieces of sealing wax under the heat of the spring sun. It is to be feared, however, that the fear of hell is much more appealed to, as a corrective, than the fear of the Lord. Hell ought not to be presented as the moving cause to

virtue and piety, but rather as the last resort to deter the mind in a career of crime. God is love. This ought to be in all the primary lessons. The moment a child sees that God is a being of love — that his yoke is easy — that the burden which he asks all to bear is light, the prospect is pleasing in reference to a glorious harvest. To these considerations we would invite the most serious consideration of parents. In this connection we shall remark, that parents ought to remind their children, should propensities to sin against the government of their Maker appear, of the obligations under which they are placed by baptism. On doing so they will live to find that words fitly spoken will eventually appear like apples of gold in pictures of silver.

Say to your baptized children, respected parents, when they evince an inclination to disrespect the Sabbath, that God has given them six days of the week for business and pleasure — six days for pulling flowers, fishing, and walking in the green woods, and only asks one day of the seven to be kept from all manner of work and pleasure ; and the result may be gratifying to you, and pleasing to the God of the Sabbath.

Should their tongues utter a sinful word, tell them that the heavens declare the glory of God, that the birds of the vales, of the fields and forests, sing their morning and evening hymns before him ; and that good children, who are infinitely more endeared to heaven than forests, fields, and birds, should not so degrade their ennobling power, but should transcend all created things below in praise and adoration. This cannot fail to do good.

Teach them to love the Sabbath school, the house of God, and the messenger of the gospel; and the day will come in the history of their lives, in which they will stand up, perhaps after some of you will be numbered with the dead, and call you blessed.

Parents, in many instances, are found delinquent in reference to those things which clearly unfold their true relation to their baptized children. In all other matters they show great solicitude for the instruction, welfare, and happiness of their offspring. The relation in which baptism places them to their children stands out a lone case of exception. Is this one of fancy's dreams? We could heartily submit to the thought.

Baptism, it will be seen, is not a stipulation which involves the acquisition of worldly honor, fame, and wealth — but things of greater value — things of more enduring lustre — things that must exist while God endures, and his throne stands amid the angels and the cherubim.

Kind words, sweet looks, and the most tender regard, ought to be continually evinced toward children. Cruel treatment and harsh words will, in the very nature of things, make cruel children, and cause them to utter words of the same character. Iron, by being often heated, loses its quality. Too much of the rod may, and doubtless often has, produced a similar effect on children. Parents must carefully avoid extremes. On the one hand they must not dread the use of the rod, and on the other they ought not to use it too freely.

A London correspondent of a German paper presents us with a story respecting the way in which Prince

Albert governs his children ; and, as it so fully expresses what we would otherwise say here, we shall give it as if it were our own. It runs thus :

“The young prince stood one day in his room in the royal palace at Windsor, at the window, whose panes reached to the floor. He had a lesson to learn by heart, but instead, was amusing himself by looking out into the garden and playing with his fingers on the window. His governess, Miss Hillyard, an earnest and pious person, observed this, and kindly asked him to think of getting his lesson ; the young prince said : ‘I don’t want to.’ ‘Then,’ said Miss Hillyard, ‘I must put you in the corner.’ ‘I won’t learn,’ answered the little fellow resolutely, and won’t stand in the corner, for I am the Prince of Wales.’ And as he said this, he knocked out one of the window panes with his foot. At this Miss Hillyard rose from her seat and said : ‘Sir, you must learn, or I must put you in a corner.’ ‘I won’t,’ said he, knocking out a second pane. The governess then rang, and told the servant who entered, to say to Prince Albert that she requested the presence of his Royal Highness immediately, on a pressing matter connected with his son. The devoted father came at once, and heard the statement of the whole matter, after which he turned to his little son and said, pointing to an ottoman, ‘sit down there, and wait till I return.’ Then Prince Albert went to his room and brought a Bible : ‘Listen, now,’ he said to the Prince of Wales, ‘to what the holy Apostle Paul says to you and other children in your position.’ Hereupon he read Galat. iv, i, 2 : ‘Now I say that the heir, so long as he is a child,

differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the time appointed of the father.' 'It is true,' continued Prince Albert, 'that you are the Prince of Wales, and if you conduct yourself properly, you may become a man of high station, and even after the death of your mother, may become King of England. But now you are a little boy, who must obey his tutors and governors. Besides, I must impress upon you another saying of the wise Solomon, in Proverbs xiii, 24 : 'He that spareth his rod, hateth his son : but he that loveth him, chasteneth him betimes.' Hereupon the father took out a rod and gave the heir to the throne of the weightiest empire of Christendom, a very palpable switching, and then stood him up in the corner, saying : 'You will stand here and study your lesson till Miss Hillyard gives you leave to come out. And never forget again, that you are now under tutors and governors, and that hereafter you will be under a law given by God.'

"This," adds the correspondent, "is an excellent Christian mode of education, which every citizen and peasant who has a child may well take to his heart as a model." He might have said, it is the only efficient one known to earth.

The youngster is represented as being eleven years old. But are there not parents who think that such a course of conduct is contrary to the progress of the age ? They practice on the thought, and as might be expected, reap as they sow. What was a truth in family government in the days of Solomon is a truth now. The following narration will give the reader a just idea of

our meaning here, rather the impression we wish to make on the minds of our readers :

*Bending a tree.* — Some years ago, a gentleman in one of our Southern States had a wild, reckless son. He had long passed the age when the rod is deemed necessary to insure obedience ; but one day, after some great offence, the father resolved, to whip him. The youth submitted, but after receiving the chastisement, quietly turned to the parent, and pointing to a small tree near the door, said :

“ Father, I wish you would bend that tree for me.”

Surprised, the father answered, “ Why, what do you mean ?”

“ Can you do it ?”

“ No, of course not.”

“ You could have done it once — and so it is with me ; there has been a time when you could have bent me to your will ; it is too late now.”

This is a distressing thought ; yet the land groans under the many examples of its truthfulness. Parents, on account of the exercise of undue forbearance and injudicious tenderness, would have the matter so. They feel that such a result may be expected in this family or that family, but fail to see any danger connected with home affairs ; and so they live until sober reality, of the most alarming character, announces the hour of redemption past. In a word, many of them seem to be blind to the faults of their children and deaf to their speaking acts. If they should, at any time, acknowledge errors in their children, the hearer will only have to wait a moment to see the whole confession ruined.



By way of illustrating this, we remark, that a traveler, during the time of breakfast at a certain house, on hearing the mother give dreadful accounts of her "bad children," and seeing that she was in the extreme, observed: "Madam, I presume your children are very bad. I received a very bad account of them in the neighborhood." "That's a ——," replied the mother, "they are as good children as in the neighborhood." Such conduct must spoil the purest of children. We might as well expect to see a May-flower spring up in March, as to look for order, goodness, or piety in the acts of children, while parents act as just described.

On bringing this chapter to a close, however, we must be permitted to state, were matters viewed as above presented, and acts brought into conformity thereto, the exhortation of the Apostle, on behalf of the children at Ephesus, would be much better understood than it now is. These are the words of the exhortation: "Bring them up in the nurture and admonition of the Lord."

## CHAPTER XXXII.

The same subject Continued.

CÆSAR, speaking of Cassius, exclaimed: "Would he were fatter!" But why did Cæsar so speak? He saw that which he dreaded in the leanness of Cassius—"He thinks too much." If tongues there are in trees, sermons in stones, and books in running brooks, Cæsar was justified in his fears; for Cassius was at his death—numbered with those who slew him. The spirit of pure religion is transformed into a modern Cassius by the children of folly, fashion, and crime; and Cæsar like, they wish to see it fatter; that is, conformed to sensual gratification. It is opposed, because of its virtues, and dreaded, because of its thoughtfulness. The fathers and mothers in Israel ought to know this, and to practice a doctrine unknown to the creed, that the children of this generation are wiser than the children of light. They ought to feel, on account of the reward of piety, honored even in times of reproach, despising the triumphs of guilt.

Parents, in consequence of these considerations, will need, in the discharge of their duty to their children, a vast amount of fortitude, perseverance, and courage, sanctified by the grace of God.

In reference to the reading of novels, parents must be watchful, and exclusive in their acts. The following considerations will show the propriety of this advice. A few years since an orthodox minister, of one of the cities of New England, felt a strong desire to read Walter Scott's novels, and reduced it into effect. After finishing the fearful labor, for there is an end to every pursuit under the sun, a portion of which was attended to on the holy Sabbath, he found that the act had brought darkness on his soul, and disturbed the quiet of his conscience. A friend, after perceiving his true situation, observed: "He will not get over it for months, and perhaps not even for a year." "No," said the late Professor Stuart, "nor to all eternity." Can a bruised cherry be changed into its original form and beauty? If so, the injured mind of the boy or the girl may be restored, after being damaged or bruised by novels, to forfeited purity and amiableness. Novels, without doubt, make the heads of the young sick, and inspire thoughts that will die far in this side of anticipated realities. How could we expect the matter to turn out otherwise? Does not the act of reading novels present the idea of mental dissipation? The whole is but a lie finely told, occasionally spiced with a flagrant violation of virtue. See that young woman in yonder room weeping over the *lie*, and the misfortune of a creature who never had an existence except in the ravings of a novel writer, who makes his bread and coffee, and robes to wear, by sinning against God, the human race, and truth. Do not mention that a young lady could be guilty of such weakness.

Beatie, in his *Moral Science*, says: "To contract a habit of reading romance is extremely dangerous. They, who do so, lose all relish for history, philosophy, and other useful knowledge — acquire a superficial and frivolous way of thinking, and never fail to form false notions of life, which come to be hurtful to young people, when they go out into the world." Dr. Hencle well remarks: "If Sir Walter Scott, the great Northern leviathan, could have foreseen, that his historical novels would place him in a sort of relation of paternity, to all the slimy spawn, and literary tadpole tribe, which stir the miasmatic scum of the green pools of licentious fiction, it may well be doubted, whether he would have felt flattered by the character of the progeny." Be this as it may, we must be permitted to state, that novels and the Colosseum at Rome ought to stand alike before the eye of reason, detested for their design, and deplored for their attractions. Children must be taught to hate them, or the grace so visibly prefigured in baptism will never be realized.

*The Circus.* The circus, in every particular, is below the humblest notions of decency. The vulgar jests, and vulgar exploits, which attract the masses, are the only elements of its support. The injury which the circus inflicts on the minds of children, in some instances, will not be erased for life. The injury will daily make itself manifest in word, sentiment, and act. For days before the coming of the circus, the children are unfit, owing to the excitement, to attend to their books. The idea of the Sabbath school becomes as intolerable as a rejected dress for a social party. Every parent, who has

had any experience in this matter, feels that we here but express the words of truth and soberness.

But after all, what is to be seen? The perfection of humbuggery and shame. Take for instance the fact, that "a female appears in such a costume as, on the street, would ensure for her as attendants a retinue of boys, white and black, if not a shower of what we shall call censured eggs, and shut her out from all circles of respectable society." Zany, a professional fool, styled the clown, is such a miserable personification of the "King's fool" in days of old, that our pity forbids an additional word of censure. Well, if Cato failed to improve the stoicism of the people, and if all the tax-gatherers failed to add a particle to their industry, it is highly probable that divine requirements and human exposures, in certain places, may fail to awake a proper abhorrence of the circus; yet, we must be allowed to indulge the gratifying hope, that parents, who profess to love righteousness, and to oppose sin, even when ornamented with seeming modesty, will, to the utmost of their ability, try to impress on the minds of their children, who are in covenant with God by baptism, that it is a very unfit place for all, but especially for them, who cannot, without betraying their immortal interests, indulge the thought.

They ought to know that the Bible is a spiritual paradise, and that the Psalms are as trees of life in the midst—the circus standing as the forbidden tree close by.

*The Theater.* Those, who advocate and frequent this resort of pleasure, are of the opinion that it is a place

in which morals are ably vindicated and clearly presented — a place which keeps young men from improper associations, and from the reward of evil deeds. The opposite opinion, however, is true ; yet we would rather undertake to teach an Indian to fear death, and earn a living by the sweat of his brow, than to undertake to convert a certain class from the love of the Theater. “The Theater began its operations 2400 years ago. The praise of Bacchus, the god of wine, was its original glory. Plato, speaking of its effects, declared that he saw the whole city of Athens drunk at once. In this soil the drama grew up — miscalled the school of morals. Thespiis, by way of adding something rational to the matter, contrived a sort of car, or cart, in which an actor appeared, reciting amusing speeches. In the course of a short time a permanent stage took the place of the Thespian cart, which, most appropriately was established in the temple of the drunken god — Bacchus. Shakspeare, the great master of the English drama, furnishes us with plays which are opposed to refinement, taste and morals. His heroes swear, sport, revel, and fight ; and his ladies of quality frequently exhibit traits of questionable propriety, and do not scruple to employ language so indelicate, as that its recital will cause a moderately modest man to blush. In a word, the lauded plays of Shakspeare dare not be read in a circle of respectable ladies and gentlemen.” Perhaps this will account for the fact, that we have on our tables at present what is called the ‘Family Shakspeare.’ Here we shall venture a bold thought, that the modesty which enjoys in a mixed multitude, that



from which it shrinks abashed in private society, may well call forth a full pause.

The young man who spends twenty-five dollars each week on the theater, fifteen more than he receives for his service, is, of a truth, an imposing comment on its moral influence. There are much darker shades in its character than we have mentioned, but delicacy forbids their introduction. Noah Webster very justly states: "It is contended that the stage is a school of morality. Let it be enquired, where is the person whom the stage has reformed?"

Such was the origin of the theater, and such is its history.

Christian parents ought to teach their children to dread the theater, as they would dread any other corrupt place. It leads to folly, sin, and death.

*The Dance.* Its history is full of blushes. Modesty, virtue and religion, weep when its grievous sins are read, and sigh for their own safety. The thought of discanting on its records in the social circle, would alarm us in a dream. The heathen philosophers and the early Christians would, to say the least, have been horrified at the postures which constitute the pride and taste of a modern dance. O, fashion, fashion, may not any crime be committed under thy popular name?

"No man in his senses," said Cicero, "will dance." True, but when men leave their senses at the door of the ball-room they will. Chesterfield speaks thus of dancing: "Dancing, though a silly, trifling thing, is one of those established follies to which people of sense are sometimes obliged to conform; and, if they do, they should

be able to perform it well." A silly, trifling thing. What an admirable hit!

The question, however, is often asked: "Did not the people dance in the days of the prophets?" We reply: "It appears, first, that dancing was a religious act, both in true, and also in idol worship. Second, that it was practiced exclusively on joyful occasions, such as national festivals or great victories. Third, that it was performed on such great occasions only by one of the sexes. Fourth, that it was performed usually in the day time, in the open air, in highways, fields and groves. Fifth, that men who perverted dancing from a sacred use to purposes of amusement were deemed infamous. Sixth, that no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercise, either as an act of worship or amusement. Lastly, that there are no instances upon record in the Bible, of social dancing for amusement, except that of the 'vain fellows,' void of shame, alluded to by Michal; of the irreligious families described by Job, which produced increased impiety and ended in destruction; and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist." *Encyclopedia of Religious Knowledge*.

Dancing as now practiced, is a foul spot in the records of modern inventions. An editor of one of our literary periodicals thus speaks of the dance: "We claim to be neither old nor ascetic, nor even jealous of those amusements in which we are neither accomplished nor ashamed to participate; but we are compelled to say, that the modern fashion of waltzing is an indecent

exhibition, that ought to be imperatively banished from respectable drawing-rooms. It is one of those foreign importations, that never should have been encouraged by the class of citizens who give character and tone to American society. It had its origin in the voluptuous orgies of the ungodly Parisians, and is a gross scandal even to that city of licentiousness. It is nothing but a *hug* and a *whirl*; and when a couple embrace for such a violent performance, modesty would suggest that every other person should leave the room."

Were we at the side of the editor, we would whisper in his ear, if men but knew the half of what occurs in, and about, the ball room, they would conclude that modesty is always left at home — the parties being apprised that its presence would not be agreeable. Masons have secrets, and why should not dancers have secrets too?

The following quotation, written by Mr. Walker, editor of the Vicksburg Sentinel, during last winter, will give the reader a just conception of the improprieties of the fashionable women of this age, and a correct representation of the scandalous scenes of the ball room :

"There was only one thing in which all seemed to agree — that was, to leave uncovered as much of their busts as possible. It appeared to one just from the land of alligators, musquitoes, and sun-shine, where ladies have kept up the old fashion of dressing all over, that they had put their dresses on in a great hurry, and had protruded their bodies six or eight inches too far through, and hence, as an old lady of good taste justly remarked, "they came too low down, and didn't come high enough

up:" the milliners too, careless creatures, forgot to put sleeves to the dresses, and the ladies all had the extreme mortification, poor things, of appearing in a very large crowd of gentlemen with their arms bare up to their shoulders! Horrid in those milliners! The gentlemen, kind, modest creatures as they are, blushed a little at first, and held their scented cambrics before their eyes, but they soon recovered from their embarrassment, and it all seemed to be nothing after they got used to it. Altogether, from the haste of the ladies in showing themselves through their dresses, and the culpable neglect of the milliners in not putting in the sleeves, I would say that the bodies of the ladies were not over half covered; and what is singular, and sustains my idea of their having crept a little too far through, in their *haste* to *dress* and be at the ball *last*, is, that the skirts of all the short ladies and a few of the tall ones, were from eight to twelve inches too long and swept the floor for yards behind the wearer. There was another thing which a plain backwoodsman like myself could not understand. Some of the ladies while dancing would seize hold of the skirts of their dresses, and would raise them about eighteen inches, and stretch them out at arms length, reminding one of a buzzard in wet weather, thus exposing to view a handsomely ornamented second skirt, and then swing around at an amazing rate.

The only other peculiarity of the ball was a new dance called the "Scottiche Dance," which I saw for the first time. I will give as near as words can, a description of it: The gentleman takes the lady's hand in his left, places his arm and hand around her waist, drawing her

close against his breast, she places her left hand and chin upon his right shoulder, and leans her cheek gently against his whiskers, if he has any, they then pitch off in leap-frog fashion, stop, and keep time by a sort jig-ajig, jig-jig motion, then leap-frog again, and so alternately, leap-frog, jig-ajig. It is by far the most ungraceful, unbecoming and ridiculous dance I ever saw, or any body else."

The waltz is represented as having given to France the round number of "twenty-five thousand illegitimate children in one year." A certain writer represents Byron as saying: "The waltz is fruitful of one thing, illegitimate children." Again he is represented as saying: "It leaves very little mystery for the nuptial day." Those, who are peculiarly attached to these things, seem not to regard the thought, that a rose often handled loses its sweets. We would as soon undertake to bring the leaves of a book clean out of a printing office, after allowing each printer to run his fingers over them, as to pass modestly undamaged through the waltz. We cannot resist the conviction, that there are many who do not so much need light on the consequences of waltzing, as pure intentions and pure hearts.

In a word, the "Polka," "Redowa," "Scottish and German Cotillion," to use the language of a certain writer, "are redolent with the lasciviousness of Paris and Vienna. And the drawing-rooms of Saratoga, Newport, and Cape May, furnish exhibitions too shamefully indelicate for description. Perhaps a counterpart may be found in the splendid parlors of Fifth Avenue or Chestnut street." But fashion, ever changing fashion,

has approved the whole ; and what, in view of this, has modesty, purity, or virtue, to do with the grave question involved ? Exactly nothing. It is fashionable. This is enough. Crimes and errors over which even hell might blush are pleasingly current when thus approved and sustained.

We shall now direct attention to what some parents expect ministers to accomplish. We shall take Voltaire's idea of a physician for an illustration. It runs thus : " An unfortunate gentleman, expected every day to perform a miracle, namely to reconcile health with intemperance." Are not ministers expected to work a reformation among the young people of the land — a great number of whom are allowed to visit scandalous places, and to see scandalous sights ?\* Borrowing the idea from Voltaire, we observe that they are, owing to this state of things, unfortunate gentlemen, expected every Sabbath to work a miracle ; namely, to purify corrupted heads, and reconcile religion with the Heaven-censured ways of men.

\* A little girl, a short time since, observed to her mother the morning following their appearance at a circus : " Ma, that lady had no petticoat." A little boy, on seeing another of this class lift her uncovered leg too high, ran to his father, saying : " La, O me, pa ! " Well might the little girl talk, and the little boy stand astonished ! What a place for hundreds of refined and influential ladies to congregate ! One moment they titter immoderately, and the next they laugh without restraint. Is it not an *admirable place* to " check lascivious feelings," and to impress on the eye the lovely form of modesty ?

If some of our ladies must revive the fashion in the purest days of Eve, they ought to do it at once — two motions of the mouth being unnecessary over a cherry, and afford an opportunity to as many others as may feel disposed to assume the character of merry spectators.



If Martha and Mary, lovely women, and loving sisters, who sat at the feet of Jesus, and there were made wise unto salvation, could rise from the dead, and see the leading women of our age, they might well mourn over their silly departures from the ways of God, and blush at the thought of calling them sisters.

Children, who are under baptismal obligations, ought to be taught that dancing is but one of the fashionable ways of going to the home of the damned.

Will the high and holy one, whose home is in eternity, permit instruction, actuated by the principle just stated, to pass unnoticed and unblessed? Surely he, who has declared that the very hairs of the head are numbered, will respect the covenant he has made with his people, and remember its binding influence on him to all generations. The following narrative, for which we consider this an appropriate place in every sense, is burdened with the truth of heaven verified. It is one of those glorious confirmations over which piety can afford to show a thousand looks of joy. A passenger, who was on the ill-fated steamer Henry Clay, when the flaming fire announced the destruction of life and property, is given as authority for the following incident, recorded thus: "He had been on the bow of the vessel, and was one of the first to escape. Upon reaching the shore he counted twenty-three persons who sank to rise no more. He sickened at the sight, and was just turning to leave the spot, when he saw a little boy only seven years of age, emerge from the smoke and flame on the after part of the promenade deck, kneel down, and clasp his hands as if in prayer. He remained in this attitude but a

moment, and then leaped into the water. Our informant watched the little fellow as he went under the water, expecting not to see him again. Presently the young hero rose to the surface, brushed aside his auburn ringlets, and struck out manfully for the shore, which he reached in a short time. Upon landing, he sat down upon the bank, exclaiming: ‘Oh, these poor people! I wish I could save them,’ and then burst into a flood of tears, at the awful scene of suffering and death before him. What a noble heart was in that boy, who so young, could not only ask deliverance from danger of his heavenly father, but feel for the sufferings of others. Does it not also speak volumes in the praise of the mother of that boy?”

Piety, with her ten thousands tongues, would gladly respond, yes. The mother, we presume, instead, of whittling away her precious time by making preparations for the shameful scenes of the waltz, turned her attention to the work of teaching her boy the will of God. The probability is, that he was dedicated to God in holy baptism, and was afterwards, at a proper time, taught the Lord’s prayer, and how to pray in time of danger. Be this as it may, the evidence in the case is, that the instruction of his soul was preferred to the instruction of his feet—and the result demonstrated the wisdom of the policy. Would that every professing mother could be induced to adopt, and reduce to practice, a similar sentiment!

## CHAPTER XXXIII.

The same subject Continued.

THIS being an age of progress, parents must keep a watchful eye on their children, and also suitable restraints, or a corresponding progress in error will be evinced in their sentiments, words and acts. Wise men are instructed by reason, men of less understanding by experience; the most ignorant by necessity; but children must be guided by others. The judicious shepherd appoints to each of his flock the proper quantity, as well as the place, of pasture. The sheep must leave all things to the judgment of the shepherd. The meaning is too plain to be misapplied.

In this connection we observe, the thought being directly intended for parents, that it is a mortifying reflection to feel: "How little I have done, compared with what I might have done!" The past, however, we cannot improve, the present and future we may. These considerations bring before our mind the fact, that every good thought is a valuable acquisition to society, for it is a co-worker with all other good thoughts. They partake of one common essence, and necessarily coincide with each other. They are like the drops of rain which fall separately into the river, mixing at once with the stream, and strengthening the general current.

But we must suspend this style of instruction, and

turn our attention to that which will be found pointed and practical. What is called in the scriptures lying, in this age of progress and general improvement, is merely looked on as a fashionable way of talking. There is no provision, however, made in the scriptures for the special benefit of the fashion. Instead of this, the language is: "Without are murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. xxii, 15. Inspiration classifies the fashionists of the age, who are guilty in the particular before us, with the idolater and murderer.

"A very good lady in Boston had in her employment a young man from the country. On one occasion he was instructed to inform any company who might ring at the door, that Mrs. ——— was not at home. One day John so replied, for this was his name, to an intimate friend of the lady, who at once went away, leaving her card, and promising to call again. As the card was handed to Mrs. ———, she said: 'John, what did you say to that lady?' 'I told her you were not at home.' 'Well, I hope you did not laugh.' Oh, no, ma'am, I never laugh when I tell a lie.'" Women, professing religion, would consider themselves slandered, were the slightest intimation of this kind made respecting them. Will not their children, however, occasionally meet a case of the kind just mentioned? Ought they not, in consequence of this, to teach them that a lie on the tongue of the servant, is a lie on the tongue of the Mistress and the Miss?

Need we repeat, that God grants no special privileges in this particular. This is one of the lessons which parents must teach their children.

But, did we not use the word *good* in speaking of the lady of Boston? Well, we shall offer this apology to the reader for so speaking, that a *good* lady would not teach her servant to tell a falsehood. “A falsehood!” The reader exclaims. “Why,” says he, “if that way of talking be called a falsehood, the lady of Boston will find a host with her in every town and city in the land. It is a common, daily occurrence among fashionable people. There is Miss A. the daughter of Judge A; she has her servants trained to the thing. In short it is as common among fashionable people, as a dress in use a month longer than the reign of fashion.”

Let us now see whether this thing of making a servant say: Mrs. B. is not at home, or Miss C. is not at home, when at home, amounts to a falsehood. Noah Webster, the great master of our language, defines a lie thus: “It is willful deceit that makes a lie. A man may act a lie, as by pointing his finger in a wrong direction, when a traveler inquires of him the way.” This is an unmistakable definition. *Willful deceit*. We stand at a door, ring the bell, ask the servant is a certain young lady within or at home, and receive this answer, no — and she at home, sound in head and limb. No deception *here!* It is but a fashionable way of talking. Yes, and a fashionable way of traveling to the home of the lost. Were not Ananias and Sapphira punished with death for telling a falsehood not a whit darker?

A man may, in giving his testimony, state nineteen facts, and three-fourths of a fact; but on account of omitting one-fourth of a fact, the testimony is false.

We shall even go further than this, by stating, there are lying looks as well as lying words; dissembling smiles, deceiving signs, and a lying silence.

The tongue that has been taught to call God Father, who is the author of all truth, never ought to utter an untruth. Here parents will find a field to guard and cultivate, which will tax their care, their energy, and power.

*Cheating.* Habit is called second nature. It is because of this that we can account for many plain violations of common honesty. Trees in which strong branches are found, when squared, will not bear a comparison with those otherwise circumstanced. The mark of the branches will remain. What an imposing illustration of the effects of habit on mind and body! Parents, in consequence of this, ought to take advantage of the age of their children, and teach them the necessity, as well as the advantage of correct habits. Cheating, in many instances, is regarded as an intellectual virtue. This is the habit in which many ungodly children are confirmed. For example, a boy some twelve years of age, when out riding, takes advantage of a less experienced boy in swopping their ponies — returns home highly pleased, tells his father how he managed, and “never let him know that any thing was wrong with my pony.” The matter so stands until all appear at the supper table, when, as if moved by some strange impulse, the father puts his body in the erect attitude, saying: “Wife, did you hear of the fine trade your son made to day? If you did not, I shall tell you. The fact is, he outwitted Joseph Mills, at least, out of twenty dollars of clear



money. I offered that pony yesterday morning for twenty dollars, and could not get any thing like that much for it. You know how it came to be so worthless. I would not take forty dollars for the pony he now has. Wife, that boy will, when he becomes a man, and gets married, know how to make a living for his family." What an idea of justice and morals!

Parents, who profess the religion of the cross, should carefully teach their children the injustice of every such act, and impress on their minds the just and blessed doctrine, to do unto others as they would have others do unto them. Such is the requirement of the Prophets, the Apostles, and the Law.

The great aim of our people to be fashionable, is one of the most unpromising spots in our national character. Simple republicanism is fast giving way to the corruptions of European customs. A most remarkable change is "now going forward in the residences, furniture, equipage, and habits of the people. The merchant-prince, who enjoyed his domestic establishment at an expense of \$2,000 or \$3,000 a year, *endures* one which demands five or ten times that sum. The wife who graced a \$20 or \$50 shawl, disgraces herself and her profession with one costing \$1,000. A silk that costs less than \$5 a yard is decidedly 'vulgar.' Simple elegance, always the characteristic of good-breeding and true gentility, is not garish enough for would-be fashionables; and the aristocracy of money dashes on in the line of luxurious expenditure for the external adornments of life. As a nation, we are the most wealthy and the most luxurious on the globe: and but

for the restraining grace of God, and the counteracting influence of charitable claims, nothing could keep us from plunging into the gulf of worldliness and folly which has swallowed other nations."

Dr. Johnson's description of a well-dressed lady will be found highly worthy of a place here. It is sufficient to excite in the bosom of the daughter remorse, and in the minds of the parents a determination to correct the evil. It runs thus: "The best evidence I can give you on this subject is, that one can never remember what she had on."

We particularly invite the attention of Christian parents to the following facts:

"The records of benevolence will show that the amount of charitable contributions is as but 'the small dust of the balance,' when compared with our wealth or our treasures. Perhaps \$1,500,000 are bestowed annually on all foreign and domestic missionary societies, and on all the Christian publishing institutions of the country — a sum less than the annual value of imported cigars — less than the estimated amount expended in the theaters and operas of New York — less than the net annual income of several of our railways — ten-fold less than it might and ought to be."

To those who are guilty we would respectfully say pause, reflect, and reform; and teach your children the indispensable necessity of enlarged views of usefulness respecting the things of God, and that they are responsible to him for their time and their all; that in consequence of which, a full compliance with duty is but the development of earth's highest wisdom.

## CHAPTER XXXIV.

The same subject Continued.

WHEN children are disposed to be skeptical, how are parents to act? The rod, frowns, and punishment of every character, will be found inefficient — totally out of place. The appeal must be to the judgment, reason being the speaker. Facts sufficient to produce Christian convictions must be introduced. Some of these we shall insert here, persuaded that every thoughtful parent will be able to supply our lack of service. An illiterate Arab, when asked how he felt assured of the existence of God, replied: "In the same manner as I know, by the foot-prints on the sand, that a man or a beast has there passed by." This noble sentiment, the enlightened mind will perceive, is based on a self-evident fact, linked to a legitimate deduction, deriving all its force and beauty from its affinity to the doctrine of the Bible. The child, however young in years, will see the force of this answer. The foot-print cannot be without the beast or the man, and consequently that which is made must have a Maker.

Isaiah, whose imposing writings stand out before us, after astonishing ages, and abashing many forms of infidelity, as if bending, breaking under the majesty of their borrowed divinity, present a thought akin to the son of the desert: "Lift up your eyes on high, and behold who has created these things, that bringeth out

their host by number : he calleth them all by names, by the greatness of his might, for that he is strong in power, not one faileth." Paul, the Apostle of many labors, increases the grandeur of the thought in this : "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and God-head ; so that they are without excuse." Such is the testimony of inspiration respecting the impression which the visible things of the universe, or the teaching of the book of nature, is happily calculated to make. Here, the poet and the child may sing :

Eternal power, whose high abode  
Becomes the grandeur of a God ;  
Infinite lengths, beyond the bounds  
Where stars revolve their little rounds.

An hour thus spent with children in the morning will not only remove the intruding doubt of skepticism, but prepare them to add new notes of unmeasured interest to their evening song :

Father, how wide thy glory shines !  
How high thy wonders rise !  
Known through the earth by thousand signs,  
By thousands through the skies.  
Those mighty orbs proclaim thy power ;  
Their motions speak thy skill :  
And on the wings of every hour,  
We read thy patience still.

Apart from this the portrait of the social circle is without a redeeming feature, even in hours of seeming joy. The daughters may be gentle, kind, and lovely, but death will refuse to favor them on account of such charms. The sons may be upright, generous and

heroic, but death will soon summon them to the home of unbroken silence. They may try to resist the conviction that Christ died for the sins of the world, but facts at home, and around, alike written on the tombstone and the garb of mourning, will keep them from every attempt to resist the conviction which the considerations just stated must produce. How pleasing then to hear them say — the hand that made us is divine.

All must now be prepared to appreciate the declaration of Sir Francis Bacon : “ I had rather believe the fables in the Talmud and the Koran, than that this universal frame is without a mind. God never wrought miracles to convince Atheists, because his ordinary works are sufficient to convince them. It is true a little philosophy inclineth men’s minds to Atheism ; but depth in philosophy bringeth them back to religion ; for while the mind of man looketh upon second causes scattered, it may sometimes rest on them, and go no further ; but when it beholdeth the chain of them confederate and linked together, it must needs fly to Providence and Deity.”

In the next place, parents ought to encourage their children to be faithful in all things, and never to utter a false alarm before them respecting the land of promise. Faithful and steadfast children in the ways of the Lord resemble fixed stars, which, amid surrounding changes, unwaveringly sustain their mission of beauty and of light. They may be eclipsed, by surrounding difficulties, for a moment ; but, if true to that which speaks within, the lamp of his grace will guide them safely through.

A spirit of pure sincerity will always be in place. It is one of the best of lessons. To us it resembles a warm

spring, sending up its gushing water through an iceberg. Just as the spring breaks through obstructions, and spreads its melting influence around, in like manner pure sincerity bursts through accumulated opposition and wordliness, and sends forth the sacred powers of the cross on the minds of all within the circle of its action.

May we not, being wholly moved by the thought just expressed, here appropriately say:

If God has made this world so fair,  
Where sin and death abound —  
How beautiful beyond compare,  
Will Paradise be found ?

The kind feeling, thus fostered, is beautifully expressed by Webster in the following touching words, which are a portion of a letter to an intimate friend, which is now before the public, showing the feelings that once warmed the bosom of the mighty dead :

“ Looking out at the east windows at this moment, (2, P. M.), with a beautiful sun just breaking out, my eye sweeps a rich and level field of one hundred acres. At the end of it, a third of a mile off, I see plain marble grave stones, designating the places where repose my father, my mother, my brother Joseph, and my sisters Mehitable, Abigail and Sarah ; good scripture names, inherited from their Puritan ancestors.

“ My father, Ebenezer Webster — born at Kingston, in the lower part of the State, in 1739 — the handsomest man I ever saw, except my brother Ezekiel, who appeared to me, and so does he now seem to me, the very finest human form that ever I laid eyes on. I saw him in his coffin — a white forehead — a tinged cheek —



a complexion as clear as heavenly light ! But where am I straying ?

“ The grave has closed upon him, as it has on all my brothers and sisters. We shall soon be all together. But this is melancholy — and I leave it. Dear, dear kindred blood, how I love you all.

“ This fair field is before me — I could see a lamb on any part of it. I have plowed it and raked it and hoed it, but I never mowed it. Some how, I could never learn to hang a scythe ! I had not wit enough. My brother Joe used to say that my father sent me to college in order to make me equal to the rest of the children.

“ Of a hot day in July — it must have been one of the last years of Washington’s administration — I was making hay with my father just where I now see a remaining elm tree, about the middle of the afternoon. The Hon. Abiel Foster, M. C. who lived in Canterbury, six miles off, called at the house, and came into the field to see my father. He was a worthy man, college learned, and had been a minister, but was not a person of any considerable natural powers. My father was his friend and supporter. He talked awhile in the field and went on his way. When he was gone my father called me to him, and we sat down beneath the elm on a hay cock. He said : ‘ My son that is a worthy man — he is a member of Congress — he goes to Philadelphia and gets six dollars a day, while I toil here. It is because he had an education, which I never had. If I had had his early education I should have been in Philadelphia in his place. I came near it as it was. But I missed it,

and now I must work here.' 'My dear father,' said I, 'you shall not work. Brother and I will work for you and wear our hands out, and you shall rest' — and I remember to have cried — and I cry now at the recollection. 'My child,' said he, 'it is of no importance to me — I now live but for my children; I could not give your elder brother the advantages of knowledge, but I can do something for you. Exert yourself — improve your opportunities — learn — learn — and when I am gone, you will not need to go through the hardships which I have undergone, and which have made me an old man before my time.'

"The next May he took me to Exeter, to the Phillips Exeter Academy — placed me under the tuition of its excellent preceptor, Dr. Benjamin Abbott, still living.

"My father died in April, 1806. I neither left him, nor forsook him. My opening an office at Buscowan was that I might be near him. I closed his eyes in this very house. He died at sixty-seven years of age — after a life of exertion, toil and exposure — a private soldier, an officer, a Legislator, a judge — every thing that a man could be, to whom learning never had disclosed her 'ample page.'

"My first speech at the bar was made when he was on the bench — he never heard me a second time.

"He had in him what I recollect to have been the character of some of the old Puritans. He was deeply religious, but not sour — on the contrary, good-humored, facetious — showing even in his age, with a contagious laugh, teeth, all as white as alabaster — gentle, soft,

playful — and yet having a heart in him, that he seemed to have borrowed from a lion. He could frown ; a frown it was, but cheerfulness, good humor and smiles composed his most usual aspect.

“ Ever truly your friend,

DANL. WEBSTER.”

What a beautiful lesson, the lesson of love ! Just as the rainbow unites and presents many colors, so love blends and unfolds all needful virtues and graces. Love is the very soul of piety. God, by the Apostle of love, is said to be love. Children are only God-like when they love. The loud call of inspiration is, that they should love each other. The world produces wounds, but love provides the remedy. The world produces sorrow, but love provides consolation. Parents, in connection with this lesson, would do well to inculcate the saying of the Apostle — without love I am nothing. Children, who are thus influenced, enjoy the testimony of a good conscience, and despise the triumph of folly.

*A well spent hour.*—We have often thought that one hour, after supper on Saturday evening, in a review of Bible lessons for the Sabbath school, and the religious reading of the week, might be spent to the eternal happiness of children. In order to carry this idea fully into effect, however, a rule would have first to be established, prohibiting the reception of visitors on Saturday evening. This being once made a law, all would as readily conform thereto, as to the rule which excludes from the dining table without an invitation. Then in the quietude of the social circle the father could

review the religious reading of the children during the week. The children appear, and the father commences his pleasant labor. The case of the rich man is found to be a portion of the lesson for the Sabbath school. The last —— Advocate is taken up by the father, and the following account is read:

“Lord Nugent, when traveling through Palestine, relates in one of his letters to a friend in England: ‘I was one morning taking a walk accompanied by a friend (a native resident) and coming to the great gate of Hebron, we were suddenly met by a train of camels, when my friend catching me by the arm said, let us go through the Needle’s Eye,’ a small gate (so called in the parlance of the country) hanging on the opposite side of the post on which the great gate hangs, and only large enough to admit one person at a time. This incident, says he, is the happiest illustration I ever met, and is, no doubt, the same illustration that our Saviour had in view, when asserting the difficulty of ‘a rich man entering the Kingdom of Heaven;’ ‘because,’ says his Lordship, ‘it is impossible for a camel to pass through the eye unless stript of all his merchandize and trappings.’”

What a pleasing coincident! The hour is thus spent — the children retire, the blessing of heaven resting on them. This is what we call a well spent hour.

The following example will show the results of reading the Bible and obeying parents:

A young man, seeking employment, went to one of our large cities, and after entering a certain counting room, inquired if a clerk was needed, and received the

answer, no: but, on mentioning his recommendations, one of which was from a very respectable citizen, the merchant desired to see them. While looking for the letters in his carpet bag, a book rolled out on the floor. The merchant, standing close by, asked: "What book is that?" "It is my Bible, sir," was the reply. "And what are you going to do with that book in New York?" the merchant inquired. The young man looked up and said: "I promised my mother I would read it every day, and I shall do it." The merchant immediately engaged his services, "and in the course of time he became a partner in the firm, and one of the most respectable citizens of the city."

The following facts will give us a just conception of the mother's province in this department of religion. A boy, trained according to the rules of piety, was presented to give evidence at a court, and the matter terminated thus:

*Counsel.* "My lad, do you understand the obligation of an oath?"

*Boy.* "Yes, sir, I do."

*Counsel.* "What is that obligation?"

*Boy.* "To speak the truth and keep nothing hid."

*Counsel.* "Where did you hear this my lad?"

*Boy.* "From my *mother*, sir," replied the lad.

A poor Sabbath school girl was found by a lady in an hospital, very near her end. The lady asked her: "My child, what do you most of all things desire?"

She replied: "Create in me a clean heart, O God, and renew a right spirit within me."

*Lady.* "Have you no fear of death?"

*Child.* "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and staff they comfort me."

*Lady.* "But are you not afraid, that some of your sins are yet unpardoned?"

*Child.* "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin."

This little story shows us, first, the importance of storing the memory with texts of scripture in youth: and secondly, the value of texts in a dying hour.

The principle cultivated by this course of instruction unfolds its most endeared qualities by the graves of the dead. The following narrative will speak for itself on this point: "As a stranger went into the Church-yard of a pretty village, he beheld three children at a newly made grave. A boy about ten years of age was busily engaged in placing plants of turf about it, while a girl, who appeared a year or two younger, held in her apron a few roots of wild flowers. The third child, still younger, was sitting on the grass, watching with thoughtful look the movements of the other two. They wore pieces of crape on their straw hats, and a few other signs of mourning, such as are sometimes worn by the poor who struggle between their poverty and their afflictions.

The girl soon began planting some of her wild flowers around the head of the grave, when the stranger addressed them:

'Whose grave is this, children, about which you are so busily engaged?'

'Mother's grave, sir,' said the boy.



‘ And did your father send you to place these flowers around your mother’s grave ? ’

‘ No, sir, father lies here too, and little Willie and sister Jane.’

‘ When did they die ? ’

‘ Mother was buried a fortnight yesterday, sir, but father died last winter ; they all lie here.’

‘ Then who told you to do this ? ’

‘ Nobody, sir,’ replied the girl.

‘ Then why do you do it ? ’

They appeared at a loss for an answer, but the stranger looked so kindly at them that at length the eldest replied, as the tears started to his eyes :

‘ O, we love them, sir ! ’

‘ Then you put these grass turfs and wild flowers where your parents are laid, because you love them ? ’

‘ Yes sir,’ they all eagerly replied.”

Graves are indeed truly hallowed when their loneliness is favored with the presence of sorrowing children, who dwell on the memory of the departed ones, and feel that no unworthy thought can cross the holy mounds in which they sleep — resting-places between two worlds. Such are the feelings of baptized children, when properly brought up in the fear of the Lord.

The duty of parents to their baptized children, in the particulars contemplated by the writer, is now a thing of record. The reward will be ample, should one humble soul be blessed by, through, or with, the agency of the labor.

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### Recommendations from the Medical Faculty of the University of Louisville.

LOUISVILLE, August, 1847.

Dear Sir—Having bestowed on an attentive examination of your "FAMILY PRACTICE" all the leisure I can command, I am of the opinion that, with the addition of the word *WELL*, which I shall take the liberty of making, I cannot better characterize it than you yourself have done, in your very modest and appropriate title-page, "*A Plain System of Medical Practice, WELL adapted to the use of Families.*"

The work appears to me to be thus adapted, for the following reasons:—

1. The matter it contains is sound and judicious, and sufficiently full and diversified for all the cases of disease in which families themselves should attempt to employ it. When more is needed, recourse should be had to professional aid.
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CH. CALDWELL, M.D.,

Professor of the Institutes of Medicine and Medical Jurisprudence.

P. S. Were it not that comparisons are apt to be held exceptionable, I would not hesitate to say, that I consider your "FAMILY PRACTICE" the most valuable work of the sort of which I have any knowledge.

O. C.

# BRIGHT'S FAMILY PRACTICE.

I have examined Dr. Bright's "FAMILY PRACTICE" and feel assured that it is, on the whole, well adapted to the purpose for which it is written. I think the work is calculated to be eminently useful.

August, 1847

S. D. GROSS, M. D., Professor of Surgery.

I concur in the estimate expressed above by Dr. Gross.

H. MILLER, M. D.,  
Professor of Obstetrics and Diseases of Women and Children

I have examined "BRIGHT'S FAMILY PRACTICE" with some care, and find that it is plainly written, and contains much that is valuable. I believe the work is calculated to do much good.

J. COBB, M. D., Professor of Anatomy.

I have examined Dr. Bright's "FAMILY PRACTICE" and find it what it purports to be—a plain system of Medical Practice—which I can conscientiously recommend to families.

L. P. YANDELL, M. D., Professor of Physiology.

## From Practising Physicians in Louisville.

I have examined with care Dr. Bright's "FAMILY PRACTICE" and find it a valuable work, well suited to the use of Physicians and Families. It is plain and comprehensive, and the treatment conformable to the best and most approved practice, and it affords me much pleasure to recommend it to the public.

J. C. GUNN, M. D.

I have examined "BRIGHT'S FAMILY PRACTICE." The work is not only the result of long experience, but every precept is a result of the best and most approved Medical authors, and will, no doubt, be of great service to families.

W. C. GALT, M. D.

I have examined "BRIGHT'S FAMILY PRACTICE" and do most unhesitatingly recommend it as a plain, practical work—useful to families.

C. PIERCE, M. D.

I have examined "BRIGHT'S FAMILY PRACTICE" and take great pleasure in recommending it as a valuable work, suitable to the use of Families. Having practised Medicine fifteen years in Mississippi and Louisiana, I view this work as better adapted to the diseases of that region than any work of the kind I have ever seen.

RICHARD ANGEL, M. D.

We have examined Dr. Bright's "FAMILY PRACTICE" and feel no hesitation in recommending it to the public, as a book containing a variety of useful and valuable information. It is entirely practical in its designs; all technicalities are avoided, so as to render the author's meaning clear and plain to the unprofessional reader, for whom it is more particularly intended. On the other hand, though the latter, and particularly the medical student, might increase his store of practical knowledge by a careful perusal of its pages. Dr. Bright's illustrations, and the practical directions for the treatment of the uterus are ingenious, and no doubt will save the practitioner much trouble, and the patient a great deal of unnecessary pain.

U. E. EWING, M. D.

Louisville, June, 1847.

W. T. H. WENLOCK, M. D.

I have examined "BRIGHT'S FAMILY PRACTICE" and find it plain and important practical principles in medicine, well adapted to the use of families.

WM. A. McDOWELL, M. D.

I have examined "BRIGHT'S FAMILY PRACTICE" and take pleasure in recommending it to all persons as a valuable work—in particular to families in the country.

Louisville, June, 1847

J. W. KNIGHT, M. D.

We have examined the medical work written by J. W. Bright, and take pleasure in recommending it to the public, as a work well calculated for the use of families.

JOHN M. TALBOT, M. D.

Louisville, June 18, 1847.

W. H. WAKEFIELD, M. D.

Dr. BRIGHT: Dear Sir—I have looked into your work at such moments as my urgent labors for the season would afford me. It appears to be a work of great research, and is doubtless one of high merit. It is my wish that the reading public may be most thoroughly satisfied of the high appreciation put upon it.

Lexington, Ky., Feb. 5, 1848.

B. W. DUBLEY, M. D.,  
Prof. of Surgery in Transylvania University.

# BRIGHT'S FAMILY PRACTICE.

## From Physicians in Memphis.

After a careful examination of Dr. Bright's "FAMILY PRACTICE," I have no hesitation in saying, that the practical precepts recommended by the Author are better adapted to the treatment of disease, as it prevails at the Southwest, than any other work of a similar character, with which I am acquainted.

GEO. R. GRANT, M. D.,

Professor of Theory and Practice of Medicine in the Memphis Medical College.

From the cursory examination which I have been enabled to make of Dr. Bright's work on the Practice of Physic, I have no hesitation in saying, that it is the best production of its kind now published.

E. F. WATKINS, M. D.

Memphis, Sept. 1, 1847.

We have examined Dr. Bright's "PLAIN SYSTEM OF MEDICAL PRACTICE," and are satisfied that it is better calculated for a safe guide to Families—especially those remote from a scientific physician—than any other work on Domestic Practice. We can therefore cheerfully recommend it as a plain and valuable work; in the main, well adapted to the purposes designed.

LEWIS SHANKS, M. D.

JNO. R. FRAYSER, M. D.

Memphis, Sept. 1, 1847.

## From Physicians in Illinois.

Having been requested to examine "BRIGHT'S FAMILY PRACTICE," I have satisfied myself that it is superior to any work of the kind which has met my notice, both in its description of diseases and principles of treatment.

HENRY WING, M. D.,

March 6, 1848.

Prof. of Mat. Med., in Jacksonville Med. Coll., Ill.

TO THE PUBLIC.—Having examined Dr. Bright's "FAMILY PRACTICE OF MEDICINE" attentively, I have no hesitation in stating, that it is the best work of the kind now extant, in the English language, and is admirably adapted to the wants of western people.

C. H. KNIGHT, M. D.


Lexington, Morgan Co., Ill., March 8, 1848.

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